THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

OUR INTERCESSOR.

"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—*Rom.* viii. 34. *Heb.* vii. 25.

Father, for my sake hear the prayer
Of those who put their trust in me,
Preserve them safe from every snare,
For I have purchased them to thee.

For them my blood was freely shed,
Freely, for them, my life was given;
For them, the mansions of the dead
Received the Son of God, from Heaven.

For them, the grave restored its prey,
For them, I rose to thy right hand,
To show my little flock the way
To Heaven—their Father's promised land.

The powers of hell I conquer'd too,
That none might harm them or destroy,
While steadfast faith should keep in view,
The mansions of eternal joy.

I taught their lips to plead, in prayer,
The promise of my Father's love,—
That boundless love give them to share
With me in Heaven, their home above.

Grant them the Holy Spirit's aid,
The Comforter, whom thou hast given;
To teach them, when by fears dismay'd,
To raise the eye of faith to Heaven.

From fierce temptations guard their souls,
From foes without, and fears within;
Let grace, that every power controls,
Preserve them that they may not sin.

Thus kept by thee, in Heaven at last
Each follower of mine appears;
And when, through all their trials past,
Thy hand shall wipe away their tears—

Then, Father, hear them when they pray,
For they have put their trust in me,
And turn not from their prayer away,
For I have purchased them to thee. S. K. T.

THE MINISTRY.

EVANGELICAL PREACHING.

Our readers cannot but have remarked in the preceding extracts,* what appears still more conspicuously in the discourses themselves, the general unity of sentiment of the various writers in the great points of Christian faith and practice. We hear it objected, often and often, that the religious part of the community are rent into factions; that there is no brotherhood of affection or approximation of sentiment. But when we take up, as we have done casually, a pile of visitation charges and sermons, all so nearly concurring in the great matters of Christian doctrine; all so earnest for the glory of God and the salvation of the souls of men; we feel assured that the alleged discrepancies are much less serious, and confined to much fewer individuals, than is currently supposed. There are indeed those who would sow strife among brethren; and in certain quarters of what is called the religious world, there are strange notions and dangerous errors afloat; and much we lament these things: but the great mass, we feel assured, are sound: the novelties much as they are to be lamented, are not by any means coextensive with the tumult which they excite. In not one of the discourses before us do we trace a symptom of dangerous flights and fancies. They differ in style and talent; we might not concur in every syllable in all of them: but they all inculcate the same great principles; and they are all, we might add, business-like sermons, not for display, or eloquence, or curiosity, but for the use of edifying. We may be told, as we have been on former occasions, that this only proves sameness, common-place, and "the dull monotony of the Evangelicals;" always harping upon the fall and the atonement, repentance and faith, love and holiness, and some half dozen other favorite topics: but to our minds it is a hopeful feature; and though we can well appreciate a novel and ingenious disquisition, at whatever it may be intrinsically worth; yet to repeat the great truths which form the staple of these discourses, even were it with some degree of triteness, is far the safer side. Several of these discourses indeed display considerable talent, as well as piety, and are by no means vapid, as we are told that the sermons of what are called the Evangelical clergy usually are; but take the most common-place among them, or one ten times more common-place, down to a village evangelical sermon, and much more is it for the benefit of the souls of men, than the most ingenious of that extraordinary species of discourses which has of late prevailed in some quarters, and for which, in virtue of their being speculative, is claimed a far higher rank of Scriptural discussion, than for those which are sneered at under the name of "practical."

There was a time, we are gravely told, when such discourses as these sermons recommend and exemplify were necessary, but that now other topics are much more seasonable and important. At the period of the Reformation, certain writers on prophecy tell us, the article of justification by faith was most necessary to be insisted upon, because the Papists had corrupted and concealed it; but that the world has outgrown that era, and that now, not the doctrine of justification by faith, but the doctrine of the quickly approaching personal advent of Christ before the Millennium, is the true mark of the faithful and the "articulus stantis vel cadentis ecclesiæ." From such a notion we must utterly dissent; for never assuredly was there more need than at the present moment of preaching in all its plenitude that fundamental Scriptural doctrine of justification through faith: nor do those who preach it, and the other doctrines connected with it, fail constantly to bring forward, both for warning and for consolation, the second advent of our Lord and Saviour Jesus Christ; not indeed encumbered with nice speculations, be they correct or otherwise, of time and locality, but in the simplicity of plainly revealed truth; ever connecting with his first coming in his humiliation to atone for sin, his second coming in glory to receive to himself the Church which he had purchased with his most precious blood. Christ crucified, and Christ glorified,—the former in his atonement and example, the latter in his life-giving presence and behests, with all the blessed doctrines and precepts connected with and flowing from this twofold view of our Almighty Redeemer and all-prevailing Advocate, are infinitely interesting subjects for the Christian's meditation, and of every really evangelical minister's preaching. Neither must the cross of Calvary, nor the crown of glory be forgotten; and most defective and erroneous is any system of doctrine that omits or misplaces either. Curious disquisitions may amuse or puzzle the understanding; but the main fabric of Scriptural instruction is faith, hope, and charity.

Christian Observer.

[* From Visitation Sermons, given in our 43d number.]

BIOGRAPHICAL.

From the Christian Observer.

RIGHT REV. J. M. TURNER, D. D., BISHOP OF CALCUTTA.

Concluded from p. 201.

We are obliged to pass over, for the present, the remaining incidents of his lordship's voyage, and the history of his brief but important episcopate in India. These may form an interesting subject for a future statement; but our present limits allowing only of a few more columns, we proceed to mention a few particulars which have reached us respecting his last hours. He returned home to Calcutta last spring, in a state of great exhaustion, from an extensive visitation of his vast ecclesiastical charge. We have before us a variety of communications from various parts of his diocese, which abundantly prove his Christian zeal, unwearied activity, his extraordinary wisdom, meekness, and conciliating spirit, and the affection and esteem in which he was held by all with whom he had intercourse. The missionaries in particular speak of him with peculiar reverence and regard, and state that they derived great comfort and instruction from his presence, and his judicious and Scriptural counsels and directions. The records, also, of the religious societies at home with which he corresponded, as well as his private letters, contain most valuable communications respecting the religious state of India; its necessities; its capabilities; the openings in Divine Providence for the extension of the Gospel; the duty and facilities for so doing; and not least, the indispensable need of at least two new Bishops for India, to discharge a portion of that important work under which he felt himself rapidly sinking, without being able to discharge one-half of its demands. We trust that his statements will be powerfully urged upon the proper authorities at home, and particularly in regard to the approaching renewal of the East India Company's charter. The Society for Promoting Christian Knowledge has held a special meeting on the subject—one of the most crowded as well as the most interesting meetings ever assembled within its walls—and has issued a series of appropriate resolutions, which the Archbishop of Canterbury has undertaken to present and advocate with his Majesty's Government. Mr. Poynder, we are glad to see, has also brought the subject before the Court of East India Proprietors. The friends of the Society for the Propagation of the Gospel, the Church Missionary Society, and other religious institutions connected with the Church of England, are exerting themselves to bring the question, with its proper weight, before the legislative and executive authorities; and we trust that suitable petitions will flow in from all parts of the country, representing the magnitude and importance of the duty. It is not to be disguised, that the obstacles are considerable; chiefly, however, in regard to the expense; though a very few prejudiced individuals may perhaps oppose it, as they did the first erection of an ecclesiastical establishment for India, on general grounds of mistaken and unchristian policy. We have not space to go into the subject at present; but we shall not lose sight of it. No country has done so little in proportion to its ability for promoting religion in its colonies as England—more especially in the vast peninsula of India; where, as appears in a letter from Bishop Turner to the Archbishop of Canterbury, there is an ample sphere not only for new Bishops, but for a large accession of clergymen, and an indispensable need of them, not only to break up new ground, but to keep from relapse that which is already partially under cultivation. The extreme inconvenience of having but one Bishop for India—and this, moreover under a system which, on account of the delay, forbids sending for clergymen already acclimated—is shown in the fact, that during the last twelve years the diocese has been without a Bishop one-half of the time; and scarcely has a Bishop begun to know any thing of his charge, and to commence his plans, before his death has thrown all into confusion; and his successor, in vainly trying, after eighteen months, to take up the tangled web, has found the whole work to be gone over anew. Nor is India the only place where English Bishops are wanted. Why not have a Bishop for the Cape of Good Hope? why not another for Malta, who might occasionally visit those places in the surrounding countries, where considerable numbers of English Episcopalians reside, without the means of obtaining for their children the primitive rite of confirmation? The benefit of such appointments would be incalculable, particularly in regard to ordaining and superintending native missionaries; and the expense to the mother country needs not be great, as the senior chaplain might, if qualified, be appointed to the office, which would not require the same temporal rank and expenditure which attach to it at home and in India. We would respectfully submit the suggestion to our church societies, and especially to the Most Rev. and Right Rev. prelates who preside over the province of Canterbury and the see of London.

But to return to the last hours of Bishop Turner:—The following passages from a letter written from Calcutta, July 11, to one of his lordship's relatives in England, convey the chief facts which have hitherto reached us.

"Ere this reaches you, you will, I trust, have received a letter I did myself the pleasure to write you on the 24th May last. In that, I informed you that our venerated Bishop had not returned to us in such good health as when he left this to visit the other presidencies: it did not strike us, however, that his illness was at all serious; and we fondly hoped, that *rest and freedom from exposure* would entirely restore him; but it has pleased our Heavenly Father to dispose otherwise—and it is now my sad and painful duty to let you know he is no more."

"We sympathise most sincerely with you, for even *we* feel bereft: such a friend we can hardly hope to meet with again: his image is enshrined in our hearts, and his sayings imprinted on our memory so long as that shall last. May we have grace to abide by the benefit they were calculated to convey."

"You will be anxious to know particulars: I shall, therefore, just observe, that the medical men advised his taking a voyage to Penang, which it was thought would restore him. This being part of his diocese, he the more readily assented to the measure, as duty was always his paramount object; and he had actually engaged for his voyage, when he became so suddenly and rapidly worse, that even he himself relinquished all hope of recovery. He was not totally confined to his room, until within three days of his death."

"On Sunday, the 3d instant, Mr. [Archdeacon] Corrie administered the sacrament to him, and we partook with him; after which, he spoke very comfortably to Mr. Corrie: but for your more accurate information, I will transcribe some memoranda Mr. Corrie wrote down, as conversations transpired.

"'In the night of the 5th, being restless, the doctor asked him if he would like to see me (Mr. Corrie,) and on his assenting, I was called. On going to his bed-side, he shook me kindly by the hand, and said he feared he interrupted me, expressed how happy he should be could he speak to the natives in their own tongue, and referred to his *Sirdar*. On my proposing to speak to him, he said, 'No, not now, he is fearfully untutored.' He spoke a good deal on subjects of religion connected with his own state; asked me to pray with him, and then said he would try to compose himself to rest. July 6th, about 4 P. M., on going into the Bishop's room, I observed that I feared he had had a trying day: he with emphasis said, '*very*.' On saying, that when he felt able to attend, if he would just express his wishes, I should be glad to wait upon him, he assented; and after some time, observed, in broken sentences, his articulation being indistinct, 'That we do not *arrange* matters in religion sufficiently for ourselves with'—more I could not understand. In order to keep up the train of thought, I remarked when he ceased, that our mercy consists, in that the covenant is ordered in all things and *sure;* on which he said, 'To those who live *orderly*, there might be more of joy and peace in believing.' I replied, 'In great bodily distress it seemed to me, there could be little beside a child-like reliance upon a Father's care and love.' He said he had '*an assured hope*,' and added, that 'we wanted God to do some great thing for us that should prevent the necessity of humiliation and closing with Christ.' After this, I read a hymn, 'Jesus, the way, the truth, the life,' &c.: he said, 'That one feeling is universal, pervades all [Christian] hearts.' In confirmation of this, I read the hymn, 'This God is the God we adore.' After which I read some of the prayers out of the Visitation of the Sick, ending with the Lord's Prayer, and 'The grace of our Lord,' &c., to which he added a fervent 'Amen.' After a short pause he broke out in prayer, rendered more affecting by his pausing at the close of each sentence, from the difficulty of respiration—'O thou God of all grace, stablish, strengthen, settle us: have mercy upon all, that they may come to the knowledge of the truth: there is none other name given under heaven among men, by which they can be saved; other foundation can no man lay.' On his ceasing, I added, 'And this is a tried foundation, a *sure* foundation,' at which his feelings were much moved.' So far Mr. Corrie.

"From this time, our dear and much lamented Bishop never spoke more. He expired the following morning, about 10 o'clock, seated in an arm chair, with Mr. Corrie's hand supporting his head. The commendatory prayer was read shortly before the spirit took its flight.

"Throughout the whole of his illness, the exhibition of Christian graces was most exemplary—entire submission to the divine will—increasing patience under intense sufferings—freedom from all earthly anxieties—calmness in viewing the valley he was to pass through—and full assurance of those glories that were shortly to open upon him. What have we not lost in such a guide, such a director! What has not India lost! Where shall an Elisha be found to take up the fallen mantle? But our loss is his unspeakable gain; and this will, I doubt not, operate to soothe the wound, which He who has inflicted it can alone bind up! The very best medical advice that could be had, was obtained, beside the constant, assiduous attentions of a domestic physician, who had been appointed by government to attend the Bishop on his visitation: this young man remained night and day with him, for the last few days. The medical opinion respecting him was, that he died of disorders contracted in England, but excited into activity by the heat and fatigue to which he had been exposed during his journeyings on the late visitation."

We have not space to add even a single paragraph descriptive of his lordship's character, or his peculiar qualifications for the Indian episcopate; or to notice his publications, which were chiefly, we believe, a work on the Sabbath and a few tracts, suggested by the circumstances of his parish of Wilmslow, in reference to infidelity, popular ignorance, and the discontents arising out of the extreme distress of the manufacturers, which he so well illustrated in his evidence before the House of Commons' Emigration Committee, in 1827, as noticed in the popular work on the results of machinery. The great question is, Where will be found a suitable successor? May the hearts of our readers be directed in earnest prayer to the Lord of the harvest, that he would raise up and send out laborers into this his harvest.

MISCELLANY.

LIBERTY OF THE PRESS.

This is an invaluable privilege,—but like all other privileges, liable to great abuse. When it descends from that elevated stand to which it is entitled to be exalted while it keeps within its legitimate sphere, by becoming the vehicle of personal abuse and slander, it no longer deserves the protection either of law or of a virtuous community. This is not the *liberty* of the press, but its *licentiousness*. And when thus debased, like all other blessings with which a munificent Providence favors us, it becomes an instrument of contention, of corruption, and moral deterioration, and needs to be restrained by the hand of authority.

The native perversity of the human heart is not more strikingly exemplified in any one thing than in its proneness to abuse its privileges. All laws, human and divine, which have been created to check and prevent crime, are at once the disgrace of man and a proof of his bias to trespass upon the limits of a rational and virtuous freedom: for if all were actuated by a hearty desire to use their liberty as they ought, and "not as a cloak of lasciviousness," whence would arise the necessity of penal codes to punish them for their infraction of those rules which ought to govern mankind in their social relations?

And of all instruments which have been invented by the ingenuity of man, none is capable of half the mischief in the murderous work of personal defamation as the press. A slander set afloat in Europe or America, or in any other part of the globe by the press, is carried almost with the rapidity of lightning, from one end of the world to the other. How cautiously, therefore, should editors guard against admitting into their columns personal abuse! Even the truth should not be told at all times. Much less should the precincts of private character be invaded for the purpose of gratifying a splenetic or malicious disposition.

But if even the truth respecting individuals, allowing them to have been faulty, ought not to find its way into the columns of a newspaper, with what indignation should that person be treated, who invents and propagates falsehood for the vile purpose of personal defamation. If the *tongue* of the slanderer is to be avoided, as a mischievous member "set on fire of hell," how much to be deprecated is the *pen* that can deliberately *write*, and the *press* that will deliberately *print* and circulate the vile slander against a neighbor?

The *loss* of blessings is generally preceded by their *abuse*. Read the history of the world. It will demonstrate this truth. Political and religious freedom, such a freedom as man needs to make him happy, has always been forfeited by its flagrant abuse. And for what reason is the liberty of the press restrained in any of the older countries? Because of its *licentiousness*. The loss of rational and scriptural liberty was succeeded by despotism; and despotism supports itself by restraints upon the tongues and pens of its vassal subjects.

Let Americans think of this and tremble.

But if these remarks hold true in respect to the press in general, how much more force do they acquire when applied to the *religious press?* Let heated and maddened politicians and selfish demagogues, if the country must be disgraced by such unnecessary characters, bespatter each other in their personal disputes, and if the political press will pollute itself by retailing and detailing their defamatory words, let them answer for it to their country and their God; but do not allow those presses which profess to propagate the religion of the holy Saviour descend to this paltry work, by desecrating their pages with personal abuse and slander.

There is no need of it. If a man has been either so unfortunate or so wicked as to disgrace himself, he will soon enough and far enough publish his own faults; more especially if he commit himself to the safe keeping of the public authorities, and the tribunals of justice. But if a man be innocent why try to cover him with reproach? Are the guilty so few in number, and of such rare notoriety, that you wish to increase the list by adding to it your innocent neighbor? That must be a fiendish joy that is derived from such an impure source. That must be a most malign nature that cannot look with complacency upon virtuous innocence, but must needs attempt to cover it with the filthy robe of wickedness.

There is no need of resorting to this most reprehensible work, because if a man have infirmities, they are but the common property of mankind, in which all share alike, and therefore need not the notoriety of the press to make them known. On the whole, we think that the conductors of the press should, equally with all others, but more especially the conductors of the religious press, be actuated and governed by that "charity which covereth a multitude of sins."

Under these impressions, we feel ourselves bound to decline publishing articles which have a merely personal bearing. Combat erroneous sentiments as freely and as faithfully as you please, but spare their authors as much as possible. Undermine the dagon of error, but let those who worship in his temple live, and if practicable become converted to the truth. Hence, by distinguishing between the man and his opinions, we may show the one all due respect, while we may justly deal out anathemas against the other. Let the sins of the sinner be consumed, but let his soul be saved.

It is allowed, indeed, that in some cases it is hardly possible to avoid the appearance of personal reflections. If a man utter slander, you can hardly so confute it as not to connect the slanderer with his sin. In this instance, however, the responsibility of giving publicity to so shameful a vice lies on the slanderer himself, and not on the man who detects and exposes it. Whenever, therefore, you find an antagonist forsake the field of fair argument to dabble in the muddy waters of personal defamation, you may take it for granted that he has a bad cause to manage.

(Meth.) Christian Advocate.

PRICE LECTURES.

In the year 1770, Mr. William Price, a respectable book and print seller in Boston, and a devoted Churchman, by his last will and testament, bequeathed an estate, in trust, for certain purposes, the principal of which was *the support of a course of Sermons to be preached annually, in Lent;* for which purpose, *sixteen pounds sterling* were every year to be appropriated. The subjects of the several lectures, (eight in number,) the days on which, and the persons by whom, they were to be preached, are specified in the will with great minuteness; and it is directed, with characteristic benevolence, that, after each lecture, there shall be made *a contribution for the poor*, into which, at each time, *five shillings sterling* shall be put by the churchwardens—the whole proceeds to be divided, on Good Friday, between the ministers and wardens of the parishes interested in the Lectures, *for the use of the poor*. The first Lecture of the course is on Ash Wednesday, after divine service, at 3 o'clock, P. M. and the last on Good Friday, at the same hour. The other six lectures on the six intervening Wednesdays, after divine service, at 11 o'clock, A. M. The Lectures are delivered in Trinity Church, by the Rector, and Assistant Minister of that Church, and by the Rector of Christ Church.—The *first* lecture will be delivered on Wednesday next, (the 7th inst.) being Ash Wednesday, at 3 o'clock, P. M., in Trinity Church. Subjects appointed by Mr. Price, from which the preacher is to select,—the duty, usefulness, and propriety of fasting and abstinence; or repentance; or faith; or hope; or charity; or Christian morality.

It is very obvious that this foundation, like those of Boyle, and Bampton, and Warburton, and Hulse, and Lady Moyer in England, may be rendered eminently useful, under God, in the promotion of the great truths, and important duties designated by the founder to be commemorated and enforced. There is, perhaps, no way in which an individual can more effectually testify his conviction of the truth and value of our religion, and at the same time extend and perpetuate that conviction, than by such an institution. Nor can there be imagined a species of fame more desirable, or more lawful to be desired. The name of Price will, we trust, go down to countless generations, in pious connexion with the great principles of the Gospel and the Church of Jesus Christ. *Banner of the Church.*

SORROW FOR SIN.

Our sorrow for sin is not to be estimated by our tears and our sensible expressions, but by our active hatred and dereliction of sin, and is many times unperceived in outward demonstration.—*Jeremy Taylor.*

ATTACK ON BISHOP RAVENSCROFT.

A correspondent of the "Christian Observer," who, under the title, "Visit to a Cathedral," has contrived to write *de omnibus rebus, et quibusdam aliis*, has, in his last number, done a gross injustice to the character of this distinguished and lamented prelate; chiefly, it would seem, to gratify a grudge against the principles of the Church, as entertained and asserted by him and Bishop Hobart. There can need, in this country, no defence of Bishop Ravenscroft, either as to Scriptural doctrine or personal piety, nor does the passage in question need any other refutation than is found in its own extravagant and rambling incoherence. The memory of Bishop Ravenscroft, however, is too sacred with us to suffer a sullying breath to rest upon it; and we shall, therefore, first showing up the writer, in his own words—pity it is that his "Visit to a Cathedral" had not breathed into him a better spirit!—and leaving him to our readers to form their own estimate of his justice and his charity, give, in a few words, the doctrine of salvation as taught by Bishop Ravenscroft.

The connexion in which the allusion to Bishop Ravenscroft is introduced, is perhaps the strangest part of it. Speaking of the strong inclination to Popery, apparent in the sermons of some of the clergy in the Church of England—"any thing, in short," his strong expression is, "but Lord, be merciful to me *a sinner*,"*—he proceeds, in a note, as follows:—

"While I am transcribing the above from my pocket-book, an illustration of the truth of my remarks occurs to me in the writings of Bishop Ravenscroft, a North American prelate, recently deceased, and whose works have just been published by the New-York Episcopal Society, as a model of orthodox Church-of-England doctrine. Bishop Ravenscroft was a remarkable man: he had lived for many years in habits of dissipation, and avowedly viewed Christianity as a fable; and as for the Church of England, and its daughter in the United States, he was doubly prejudiced against them, both as an infidel by choice, and a Presbyterian by education. But it pleased God by means of affliction deeply to impress his heart with a sense of the importance of religion: he became a firm believer; a man of intensely devout habits; and so zealous a High-Churchman, that he even *exceeded Bishop Hobart in the strength of his denouncements of Dissenters, considering it unscriptural and highly dangerous to send Bibles where you cannot send the sacraments to accompany them; teaching that 'an honest Unitarian is as excusable before* God *as an honest Presbyterian or Congregationalist;' and above all, enforcing the power of the keys, saying, that 'to be cut off from the visible Church upon earth, is a virtual exclusion from the Church of the first-born, which are written in heaven;'* which would be true, if the rulers of the visible Church were infallible in their judgments. The whole of the writings of this prelate, so much lauded by our Anglo-American Church friends, are a comment on the above remarks. I copy a single sentence as a specimen.

'By preaching Christ Jesus the Lord, and determining to know nothing among the Corinthians but Jesus Christ, and him crucified, St. Paul did not mean that the name of Christ, or the sufferings of Christ, or faith in his name, or reliance upon his merits, were to form the subject-matter of preaching exclusively; but rather, that, as his undertaking for us *gave worth and efficacy to any endeavors of ours to propitiate* God, *and regain his favor, therefore, they are not to be separated;* but that Christians should be continually instructed to look to him and the atonement of his Cross, as the ground of their acceptance with God.'"

We leave our readers to consider for themselves the captious and uncharitable spirit which pervades the whole of the remarks—we pass without comment, for the present, at least, the strange medley of falsehood and travestied truth contained in the first passage marked in italics, (the italics in the quotation from Bp. R. are the writer's own,)—we say nothing of the gross injustice of picking out from 1246 pages, less than *eleven* lines as a specimen of the preacher's doctrine, and the ground of a most harsh and sweeping denunciation of his "whole writings," as unscriptural and dangerous—we undertake no other exposition or defence of the sentiment marked as objectionable, than a reference of our readers to the life, and to the whole works of the departed Bishop;—but simply give, as a sufficient refutation of any charge, or still worse of any dark suspicion, hinting a fault, and hesitating dislike, against the views which he entertained of Christian doctrine, the following few words, from his first official sermon before the Convention, in which he instructs his clergy to preach "the entire spiritual death and alienation of man from God, by the entertainment of sin; the reconciliation of God to the world, by the sufferings and death of his only-begotten Son; the atonement of his blood; justification by faith; acceptance through the merits of the Saviour; conversion of the heart to God; holiness of life the only evidence of it; and the grace of God, in the renewal of the Holy Ghost, the sole agent from first to last in working out our salvation from sin here, and from hell hereafter."—Will any one now say that Bishop Ravenscroft's scheme of Christian doctrine recognises "good works meritorious of eternal life?" If it be said, will any one believe it?—For ourselves, while we sincerely rejoice in the tenacity with which the writer in question, and others of the same school, maintain that most wholesome doctrine, and very full of comfort, "that we are justified by faith only," we as sincerely regret that they are so little "careful to maintain good works," which "do spring out necessarily of a true and lively faith." "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, be careful to maintain good works." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits."—*Banner of the Church.*

* "But a day or two before his death," says a clergyman, his intimate friend, "I was conversing with Bp. R. on the solemn subject of the future, when he said, 'My hopes on that score are without an intervening cloud. I know in whom I have believed, and I fear not to trust myself in his hands. But bear me witness, I look for salvation *only as a pardoned sinner*. I have much to be forgiven of God, and I have many pardons also to ask of my fellow-men, for my harshness of manner toward them. But,' said he, lifting his eyes to heaven, and striking upon his breast, 'there was no harshness here!'"—What shall we think of our Cathedral Visiter, who could introduce Bishop Ravenscroft in such a connexion, when the volume from which he quoted, contains the passage just cited? "Faith without works is dead!"

THE BISHOP OF CHESTER'S CIRCULAR.

At a time when every weapon of abuse is wielded by the advocates of reform against the bench of Bishops, ostensibly, but really against the Church, we feel it a bounden duty to the truth, to show, as facts occur, how undeservedly the charges are made against them, and how calmly and resolvedly, in the true spirit of apostles, they pursue the even tenor of their way. The Circular lately addressed by the Bishop of Chester (J. B. Sumner) to the Clergy of his diocese, in relation to the malignant disease which has invaded England, a model of Christian simplicity and piety, and admirably in keeping with

the whole spirit of the Church, her doctrines, offices, and institutions.

"Reverend Sir,

"I am induced to address you upon the subject of that pestilential disease which has proved so fatal in many other countries, and has now appeared in our own; and which seems intended to warn us as a nation to consider our ways, and to turn toward God in repentance and prayer.

"I therefore recommend you to bring the subject before those who are placed under your pastoral care, and to invite them during the contnuance of this awful visitation to attend an additional weekly service in the Church, and to join with you in deprecating the judgments of God. *It is one of the excellencies of our Liturgy, that it is adapted to every occasion*, and I need not remind you of those parts of the Holy Scriptures which are perfectly suited for lectures at such a season. But as national sins are the sins of individuals, I cannot avoid mentioning *three* evils, which demand particular attention, viz: Intemperance, profanation of the Lord's day, and neglect of family devotion, instruction, and superintendence.

"Should our present dangers lead, through divine grace, to repentance and reformation, we have Scriptural reason to indulge a humble hope that the judgments of God may be averted.—At least, those will not be unprepared to meet them who are found at peace with God, through faith in Jesus Christ, and are walking before him in righteousness and holiness.

"I remain, Reverend Sir,
"Your affectionate brother,
J. B. Chester."

It must be impossible for any person to read this truly pastoral letter without seriously reflecting how appropriate it is to our own case. The Cholera has not indeed reached our shores; and, in the mercy of God, it may not. In the justice of God, however, it may; and should it not, he has other sore judgments in reserve, with which he will not fail to afflict us, if, as a nation, we do not approve ourselves faithful before him in the enjoyment and improvement of his signal blessings. Whether we have done so or not, it is for each one of us in his own heart to say,—since, truly, "national sins" are but the aggregate of "the sins of individuals." Of the prevalence among us of the three great evils specified by the Bishop, we must all be but too sensible. Let us all then seriously reflect how well it may become us to humble ourselves before God, and turn to him in repentance and prayer. "If a man will not turn, He will whet his sword. He hath bent his bow and made it ready." How much happier and wiser, how much better evidence of our sincerity, to return to God before his wrath has fallen on us, than to be driven by its destroying fury to penitence and supplication!

We cannot dismiss the "Circular" without expressing our gratification at the distinct recognition which it makes of the appropriateness and sufficiency for *all* occasions of the Liturgy of the Church. Would that all who call themselves Churchmen thought so! In a season of signal visitation of individual and public distress, the Bishop of Chester reminds his Clergy of the perfect adaptation of the Liturgy *to all occasions*. How many,—wiser are they, or holier than he?—exert their utmost skill in contriving opportunities and expedients to do without it, and thus virtually declare that, in their opinion, it is fitted for almost no occasion! We confess, while we judge no man, that our humble suffrage is with Bishop Sumner.—*Banner of the Church.*

MISSIONS.

For the Churchman.

CITY-MISSION.

On Sunday night, March 4th, the first Quarterly Sermon, in behalf of our City-Mission Society, was preached to a very crowded audience at the free Church in Vandewater-street, by the Right Reverend the Bishop of our Diocese; and the following account of the present state and prospects of the Mission was then read.

The general and deep interest awakened by the cause, has induced the Executive Committee to lay their First Quarterly Report before the friends and patrons of the Society.

FIRST QUARTERLY REPORT,

Of the Executive Committee of the New-York Protestant Episcopal City-Mission Society, read March 4th, 1832.

In this First Quarterly Report, the Executive Committee would set forth a brief account of the present state and prospects of the City-Mission.

We have but few facts to communicate, because we have just entered on our course. Five months only have now passed away, since the Society was formed; and three months have not yet elapsed, since our Missionary first commenced his labors. But from the incidents which have occurred in this short interval, we have good reason to feel animated, and, in humble reliance on divine aid, to persevere.

The Society is in active operation, a free Church has been opened, a Sunday School and a daily Infant School have been commenced, and our Missionary has gone forth in the performance of his duties.

The Society,

First organized in the middle of October last, has enlisted the good feelings of many of the benevolent, who have given proof of their deep interest in its success, by devoting to it a large portion of their time, and not a little of their worldly substance. The Managers and the several Committees appointed by them have held frequent meetings which have been well attended; and cherishing in their own hearts the spirit of Missions, they have prepared to become themselves partakers of the very benefits which they confer. Did the Society effect no salutary influence whatever, on those particular classes of our fellow-men for whose advantage it was especially designed, yet it is calculated to yield to those who foster it, great spiritual blessings, by calling to the important subjects which it presents, their frequent notice and their serious consideration.

Our

Free Church,

Within a few weeks after the organization of the Society, was procured and opened for religious worship. And though the location was not heartily approved by some, being thought not likely to secure a congregation, nor collect a Sunday School, without interfering in the proper claims of regular parishes, it has been demonstrated by experience, that this objection is by no means to be sanctioned. The congregation of the Mission-Church has already consisted, on an average, of about four hundred persons; and a large Sunday School has been formed, of children chiefly from the immediate neighborhood. On every Thursday evening, and three times every Sunday, the free Church has, for more than two months, been a sanctuary for all who will avail themselves of its ministrations, and especially for the poor, who here have the Gospel preached to them.

Our

Sunday School, and Sunday Infant School,

Commenced at the close of November, have registered 198 children. The average attendance, although the weather has been peculiarly unfavorable, is not less than 84. Among the facts connected with the Sunday Schools, it may be mentioned, that the teachers, not content with providing for their scholars once a week, have obtained for 21 of them the privileges of our public schools. And as the children have, in many instances, been destitute of clothing, and in some of necessary food, the teachers have collected from the charitable what they designate as the

Benevolent Fund.

The distribution of these alms has met the case of many in the most abject want. There were found, on one occasion, in a single cellar, no less than three families, all occupying parts of the same narrow habitation. The inmates were in all nine persons, including three mothers with five children, and an adult female. And while some of the children were in need of necessary garments, they were all destitute of intellectual, moral, and religious culture,—and exhibited a group of sufferers, on which charity could not look without a tear.—When from such scenes of wretchedness, children have already been brought to our Sunday Schools, some placed in public schools, and all put in a train of discipline for heaven, may we not think that, in God's hand, we may be blessed as the instruments of saving many souls from destruction, and crowning them with mercy and loving kindness.

Our

Daily Infant School,

Opened in the middle of last month, has enrolled seventy-eight names, and every day imparts the blessings of its instruction to a number, varying from eighteen to fifty, of these lambs of our flocks. A Visiting Committee of ladies, appointed to superintend the Daily Infant School, having very promptly entered on their pleasing task, give the assurance, that this interesting feature of our first station will not only conciliate good wishes, but secure a liberal support, as it is purposed that all expenses of this school shall be defrayed, if practicable, without drawing on the funds of the Society.

A Card and Address,

In relation to all the schools, have been widely circulated, and a Card in relation to the appointed times of public worship, that whosoever will may come, and, without money and without price, take the water of life freely.

The

Lending Libraries

Which we propose to establish, will very soon be formed. Their great importance has been proved by many interesting facts. Short treatises on the effects of industry and perseverance, on domestic economy, on the blessings of a cultivated mind and heart, on the fatal consequence of crime, and on the relative duties that belong to parents and children, husbands and wives, masters and servants,—comprehensive works also in practical divinity, biographies of Christian worthies, select sermons by the most eminent divines, practical expositions of the Bible and of the Book of Common Prayer, and other writings which unfold and illustrate the plan of salvation through a Redeemer,—let such works be but judiciously distributed, and sent forth as messengers of good will to men, and well may we await a rich result fraught with holiness unto the Lord.

Our

Missionary

Entered on his labors in December last. And he has ever since been occupied, in active preparation for extensive and effective usefulness. His first Report to the Executive Committee is in the following words.

Missionary's First Report.

New-York, Feb. 29, 1832.

"The City-Mission has been in operation about three months. Your Missionary entered the field the 8th day of December last. From that time up to the present, the weather has been unusually severe. As might be expected, the poor of this city have submitted to great hardships. Scarcely a day has passed, in which some pecuniary aid has not been extended by the Missionary to the poor. In the last 82 days, $64 80 have been distributed, on 47 occasions. A much larger sum might have been bestowed, and more suffering prevented.

"If the Missionary had not been furnished with the means of relieving the bodily suffering of the poor, his labors thus far would have availed but little. Many a visit has been made this winter, where the severity of the suffering was so great, that religious advice, consolation, or reproof, would have been unheeded. Active and generous exertion was to be made at once, to satisfy the pressing calls of cold and hunger.

"The alms collected on two occasions of communion at the Mission-Church, have furnished a small part of what has been expended in these charities; the remainder has been a voluntary offering.

"It is impossible to *support* the poor. That has always required the resources of their Almighty Maker. All that your Missionary has attempted to do, is to watch the moment of greatest distress, and to thrown in his unexpected and temporary aid.

"It is not to be regretted, that the labors of your Missionary have had this commencement. The poor of all people, judge by *deeds*, not by *words*, and listen patiently to instruction, when their bodily, as well as their spiritual necessities are considered.

"As the winter has relaxed a little of its severity, the visits have assumed a more religious character; and the Missionary ventures to enlarge upon the most important topics, to inquire for the Bible, and to request the perusal of a tract. Prayer, being appropriate at all times of adversity or of prosperity, has not been neglected, and has always been thankfully received. The poor, even if their piety is doubtful, appear to be consoled by the voice of supplication, acknowledging, more generally than their successful neighbors, the power and the providence of God.

"One hundred and thirty-two visits have been made. Your Missionary has once visited the Bellevue Hospital. It was at the request of a sick member of the Episcopal Church. But the person was dead before the message was delivered. Another member of the Church was found there, who was sick and dying, and received attention. Many of these visits were short, and some of them perhaps of little importance; but others, it is believed, accomplished the object for which the City-Mission was formed.

"The *infidel* has been listened to, and afterward instructed. The abandoned have been reproved, and assisted in returning to the paths of temperance, honesty, and peace. The *stranger* has been comforted, and his pressing wants relieved; the *sick* and *dying* have been pointed to the "Lamb of God, who taketh away the sin of the world;" *decayed and neglected families* have been encouraged to attend public worship; and a considerable number of persons have united in forming a congregation for the church, which has been generously opened for the benefit of the public.

"An important portion of the Missionary's time has been occupied in this object. Twice on the Lord's day he performs service and preaches in the Mission-Church. A third service is supplied by the Bishop and the Clergy of the city, without whose kind assistance, this very important arrangement could not have been made. There is also a weekly lecture in the Mission-Church on Thursday evening, which, with the help of his brethren, the Missionary has conducted. Meetings for the teachers of the Sunday Schools, and for candidates for confirmation, have also occupied a part of his time.

"The congregation of the Mission-Church has consisted, on an average, of about 400 persons. When the weather and the walking are favorable, a larger number has always attended.

"The communion has been administered twice, of which about 40 persons partook. The number of names given in as permanent members of the Church is 30. The Missionary has married one couple, baptized three infants, and attended one funeral.

"In presenting a report for the first quarter of the year, your Missionary feels constrained to remark, that in view of the great field before the Society, almost nothing has been done. May the God of all grace inspire every one connected with this Mission, with the benevolence, wisdom, and zeal, which so great an object requires, and crown our labors with success, for his Son our Lord Jesus Christ's sake.

"Benjamin C. Cutler,
"*City-Missionary.*"

The details of this Report, and the observation of our Sunday School teachers prove, that it is desirable, nay, necessary, to afford the poor some temporal relief, as well as spiritual counsel. If they be naked, and destitute of daily food, should we speak to them even with the tongues of angels, and notwithstanding give them not those things which are needful to the body, what doth it profit? It is important that some measure be devised without delay, to increase the resources, and to extend the benefits of the Benevolent Fund. And the Executive Committee have the pleasure to communicate, that a plan is now in progress, for the accomplishment of these desirable results, without drawing on the funds of the Society.

Our treasury we regard as sacred to the *spiritual* good of our fellow-men. Supplied with liberal gifts, it has afforded us a pledge, that our efforts have thus far been heartily approved. And as we proceed in our course, we trust that facts will warrant our expectation of enlarged pecuniary aid. We shall go forward, steadily relying upon Him, whose is the silver and the gold.

And an engaging prospect is developed to our view, as we advance. Our city opens a wide field for the exercise of Christian benevolence—a field, it may be truly said, already white unto the harvest. It is not necessary that we go to distant lands, or penetrate the recesses of our forests, to find Heathen who are debased in gross ignorance of God and Christ. There are at this moment, multitudes around us, who are as utterly devoid of spiritual knowledge as the untutored Indian, or the degraded Hindoo—no fear of God before their eyes, and in their ways destruction and misery. If we behold this with *great concern*, we have a high sanction for our sympathies. It was among our heavenly Master's attributes, to be moved with compassion on the multitudes, because they fainted, and were scattered, as sheep having no shepherd. And when we lift up our eyes, and look on all the poor and spiritually destitute of our great metropolis, we find abundant cause for the same hallowed sentiments in their behalf. Great multitudes are here scattered abroad, without a shepherd.

There are many thousands in our city, who frequent no place of religious worship on the Lord's day, and in a land of Christians, are living in the contempt or the neglect of all the ordinances of our holy faith. There are, it is officially stated, at least ten thousand of our children between five and sixteen years of age, who attend no school. Our operations, as we advance, must develope, in relation to all classes of the indigent and uninstructed, the conspiring causes of their unhappy state; and we may essentially serve most of our benevolent institutions, preventing many of the impositions which are practised on them, giving a new and happier direction to at least some of their charities, reducing the immense amount of the public taxes, which provide for our city poor—above all, arresting the progress of the moral plague of sin, that breathes everlasting death, and, by the blessing of Almighty God, turning many unto righteousness.

At such a contemplation, (and in a sister city of the North, all this has been literally realized,) at such a contemplation, those who are rich in this world, ought to be ready to give and glad to distribute. The patriot citizen should be prompt to provide for intelligence and virtue among the lower classes, as the safeguard of our free institutions. The philanthropist should be desirous to detect the causes, and to point out the remedies, of pauperism, wretchedness, and crime. And every follower of Jesus, who with the eye of Gospel charity, explores the great moral wastes about the streets and lanes of our city—if he have any portion of the benign spirit of his Lord and Master, must be induced to pray that he will send forth men after his own heart, who will have pity on the poor, and such as are perishing for lack of knowledge—in humble imitation of his divine benevolence, relieving bodily sufferings, and, in the demonstration of the Spirit and of power, applying the efficacy of his merits and his death to the sanctification and salvation of immortal souls.

By order of the Executive Committee.
J. F. Schroeder, *Secretary.*
New-York, March 2, 1832.

COMMUNICATIONS.

For the Churchman.

PRESENT WANTS.

Messrs. Editors,—I beg your indulgence, while I offer a few remarks in addition to what I said in your last paper. The fear of trespassing on your attention, might induce me to keep silence, but duty urges me to make a plain statement of the facts of which I have a knowledge. When the wants of the Church are known, and a way for their relief pointed out, I am willing to rest the cause for which I plead, on its own intrinsic merits. Let facts be known, and they will speak for themselves. Their appeal will find a response in the heart of every true Churchman—of every one who is sincerely attached to the Church, and desires "to walk worthy of the vocation wherewith he is called." It seems to me that nothing more is wanting than to present this subject to the public; and if it fail to produce the desired effect, it will force us to the conclusion that, either we have over-rated its importance, or that Churchmen are criminally indifferent to their own duty. Let the subject, then, be presented in its proper light, and if it can be done through the medium of your paper, the necessity of appointing an agent will be superseded. I would that abler pens might be enlisted in this cause. I would that some one who can make his influence to be felt as extensively as the bounds and the *wants* of our Church, would say—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest," till a cause so intimately connected with their prosperity shall receive its due attention.

If every member of our Church would come forward and do his duty, our wants would be met, and the increase of the Church would correspond with the increased zeal and liberality of her members. Let every one, then, do as much as his regard for the welfare of his brethren dictates, or "the love of Christ constrains" him to do. Defer not this matter till to-morrow, for then the most favorable moment may have elapsed. You must act, or suffer yourselves to be supplanted by the untiring efforts of other denominations.

And here allow me to state a few facts. The number of students who entered the Junior, or lowest class, in the Andover Theological Seminary, at the commencement of the present term, was *seventy-nine*—while, at the same time, other seminaries received unusually large accessions. It may be worth our while to inquire the cause of their prosperity, and to ascertain the principal attraction that draws so many students to some of the larger seminaries.

A large proportion of the young men who leave college with the intention of devoting themselves to the ministry, have less of sectarian prejudice than is generally supposed. They may have partialities, but they are willing to suspend their judgment until mature investigation shall enable them to settle their religious opinions. To pursue their preparatory course, they choose the place which unites, to the greatest extent, the advantages of study with economy of living. Pecuniary considerations necessarily have great influence in fixing their choice of places.

A single example will explain the manner in which many students are induced to go to Andover. A student, or a friend of that Seminary meets a college acquaintance—and it matters little of what denomination, if so be that he has the Christian ministry in view, and invites him to go to Andover. He represents to him the great advantages of that Seminary—and few places in this country offer equal opportunities for study—but receives in reply, that "the expenses of his education thus far have exhausted his resources, and that he intends to engage for a few years in the business of teaching." He is answered, that the want of means is no excuse, and is assured, that if he will go to that Seminary, he shall have a support, and thereby be enabled to enter the ministry at an earlier period. If he is unwilling to receive assistance from charitable funds, he is offered credit for board, clothing, books, &c., until he is settled in his profession. There is also a fund established for loaning money at the time of graduation, as an *outfit* to meet the expenses incidental to that stage of his course. These are as liberal offers as any young man who aspires to an office that requires constant labor and self-denial ought to expect, or as is consistent with the interests of the Church to make.

From the last report of the American Education Society, it appears that its income for the past year was $40,450 34, and that it had 604 students under its patronage. A large number of Scholarships have been founded by the liberality of single individuals; and there are many instances of churches, comparatively poor, who have several beneficiaries under their care. The Directors give notice, that "no time need be lost, nor postage wasted, by writing to know if young men can be patronised by the Society. The *answer* in all cases is, Yes—if the applicant has the requisite qualifications, and conforms to the rules." Under such auspices, and with such an enlarged system of benevolence, what may not be expected? The growth of the Presbyterian Church, in spite of intestine divisions, has been commensurate with their great efforts. They have multiplied the number of their laborers, and sent them abroad into every section of our country.

Let us now turn to our beloved Church, and see what is her condition. The General Theological Seminary was established for the purpose of training up pious young men for her altars, and of supplying her wants, which have increased in proportion to the unexampled growth of our country. At the commencement of the last session, a class of *nineteen* entered the Seminary. This was a larger number than had belonged to any previous class, and the prospects of the Seminary seemed very encouraging. But we are now compelled to say—and we do it with sorrow—that our affairs wear a less cheering and a less promising aspect. *Five* of that class have already left the institution, and others will leave soon, unless speedy and efficient measures are adopted for their relief.

After presenting these facts, I need not waste time in attempting to prove that something must be done. The necessity is too apparent to require argument. It has been suggested that immediate provision should be made for those now in the Seminary, and for all who wish to avail themselves of its privileges. Some may object to the plan of increasing the number of our students from the ranks of other denominations. But if young men are willing to lay aside the prejudices of early education—to come to our Seminary, and candidly to examine the claims of our Church, I have no fear of the result. If, after such an examination, and with the advantages which our Seminary affords for a full investigation of the subject—if they fail of becoming sound Churchmen, I shall then be constrained to confess, that the high claims of our Church rest upon less tenable ground than I am now willing to admit.

In conclusion, let me ask my readers can you not make some efforts to increase the number of Scholarships? To meet the present exigencies, are you not willing to place funds in the hands of the Professors in our Seminary, with a confidence that they will dispose of them in a manner that shall best promote the interests of the Church? L. M.

For the Churchman.

THE HOUSE OF REFUGE

Every one who feels an interest in the benevolent efforts of the day, must rejoice in the success of this valuable institution.

During the past year, there have been under the care of its managers, *three hundred and twenty-one* children. Nearly two hundred of these were in the Refuge, at the beginning of January, 1831; and *a hundred and twenty-five* have been added since that period. *Eighty-one* of those added, were from the office of our *Police, eleven* from our *Alms-house*, and *thirty-three* from the *courts* of different counties in our State. Twenty-five of the number were under twelve years of age; and, between the ages of twelve and sixteen inclusive, there were no less than *ninety-three*. The remainder were between sixteen and nineteen years of age. A hundred and one of them were boys, and twenty-four girls.

Arrested in the commission of crime, or in gross idleness and vagrancy, they were all committed to the Refuge. And the discipline through which they have there passed, has been preparing them, as it has prepared so many others, to be intelligent, honest, and industrious members of the community. They are instructed in the elements of an English education,—reading, writing, and arithmetic; they have imparted to them a knowledge of the truths and principles of Christianity; they are occupied in the performance of certain necessary household duties; and they are taught useful trades in workshops which are expressly furnished for this object.

Nearly half of the children in the institution during the past year, have been *indentured*,—thirty-five to work on farms, twenty-four for the sea-service, and all the others to be engaged in various mechanical employments. An Indenturing Committee of the Managers meet every week, and give the most diligent attention to their important duties. It may indeed be truly said, that the whole business of the institution is conducted in the most admirable manner. The last Annual Report, from which the above details have been derived, is ample evidence of this.

As very many of our citizens may not be aware of the internal arrangements of the Refuge, the following extracts are made from the Report, as a satisfactory account of the children's occupations, day by day.

"At sunrise of every day in the year, a bell rings to rouse the children. The cells are then simultaneously opened, and each of the children, having made up his own bed, and arranged his little apartment, steps forth at a signal into the hall. They are then marched in order to the wash-room, where the utmost attention to personal cleanliness is required and enforced. From the wash-room they are called to parade in the open air (the weather permitting) when they are ranged in ranks, and undergo a close and critical inspection as to cleanliness and dress. The parade finished, they are summoned to Morning Prayers. These various operations consume about a half-hour; and at half-past 5 o'clock in the Summer, the Morning School commences. In school they remain till 7 o'clock, when they are dismissed for a few minutes, and until the bell rings for breakfast, which consists, according to the dietary regulations of the Managers, of bread, molasses and rye coffee, occasionally varied by the substitution of indian-meal for bread, and milk for coffee. A half-hour is allowed for breakfast, at the expiration of which, the signal for labor is given, and the children are conducted to their respective workshops, to remain there until noon. By an allotment of tasks, however, these hours of labor are shortened to the industrious. The working day for this purpose is considered as commencing at 1 o'clock in the afternoon, when a certain task proportional to his years and capacity, is assigned to each child, and if this task is performed before 12 o'clock at noon of the succeeding day, the child is rewarded by the allowance for his recreation of whatever time he thus gains before 12 and after 11 o'clock, until which hour all are kept in the work-shops. The benefit of this arrangement is sensibly perceived upon the spirits and industry of the boys, and there are few among them, who do not thus gain, what all but the wilfully idle are able to gain, some extra time for their own amusements.

"At 12 o'clock, a bell rings to call all from work, and one hour is allowed for washing (which is again scrupulously attended to) and dinner. The dinner, by the Managers' regulations, consists [for five days in the week] of nutritious soups, meat, potatoes, and bread. On Fridays, fish is substituted for soup and meat; and on Sunday, a dinner of beef and a vegetable of superior quality to those of the other days, is allowed. At 1 o'clock, a signal is given for recommencing work, which continues till 5 in the afternoon, when the bell rings for the termination of the labor of the day. A half-hour is allowed for washing (which is once more enforced) and supper consisting of mush and milk, molasses and rye coffee. At half-past 5, the children are conducted to their Evening School, in which they are kept till 8 o'clock. Evening Prayers are now attended to by the Superintendent, and the children, ranged in order, are then marched to the sleeping halls, where each takes possession of his separate apartment, and the cells are locked, and silence is enforced for the night.

"The above is the history of six days of every week in this year, except that during the short winter days, Morning School is suspended, and the workshops are closed at 4 o'clock in the afternoon. On Sundays, labor of course ceases, and instead of the Morning School, the time allotted on other days for this purpose is taken up in the classification of the children according to their conduct during the preceding week, and the distribution of badges of merit. Religious service is performed twice during the day in the chapel, in the presence of a Committee of the Managers, by the clergymen of the city in rotation. In the interval between the Church services, a Sunday School is held for the children; and after the Evening Service, they are allowed to walk about the grounds, under the observation of the officers, until 8 o'clock."

That two or three hundred young persons, between the ages of five and nineteen years of age, almost without exception the most ignorant and lawless, may be indiscriminately brought together, and, subjected to a *mild* system of rewards and punishments, be kept under suitable control,—this may well, at first sight, be deemed utterly impossible. But experience has amply proved the fact.

"The discipline exercised over the inmates of the *House* of Refuge, is of a mild and simple character. The children are divided, with reference to their merit, into four classes, the most worthy being placed in class No. 1. Each wears on his arm a badge of the class to which he belongs. To a station in the third class, is annexed a certain slight deprivation of play; and to the fourth class, which consists of the worst boys, who have been guilty of flagrant offences against the rules of the House, is attached during the first week, the penalty of the third class, with an additional one, consisting of the deprivation of Sunday supper. A second week's continuance in the fourth class, which is the consequence of further bad conduct during the first week, brings with it the additional punishment of confinement after evening service on Sunday. On the other hand, four weeks' maintenance of a station in class No. 1, which is the result of continued good conduct during this period, entitles a boy to a blue ribbon, and certain slight but highly appreciated privileges: four weeks of further good conduct, entitles the wearer of the blue ribbon to the higher honors of the red and blue: and if after this he shall, without any special limitation of time, prove himself worthy of the confidence of the officers, he receives the highest reward of merit in the tri-colored badge.

"This simple system of rewards and punishments, suffices, in the main, to preserve in contented and cheerful obedience the two hundred little beings confided to our care. Cases, however, do arise, which require severer punishments. Bold and daring attempts to escape, and rude and obstinate disobedience do occasionally occur, when corporal punishment—never, however, of a severe character—and solitary confinement—rarely of a protracted duration—are found indispensably necessary. The misconduct which renders necessary punishments of the last description, is almost invariably committed by those of the youth who are *approaching the years of manhood.* The experience of our Institution fully confirms the common opinion, that *the hope of a delinquent's reformation is inversely as his years.*"

Among the many public institutions which Christian benevolence has founded in our city, the "Society for the Reformation of Juvenile Delinquents," which has charge of the House of Refuge, richly deserves to be held prominent. Many of our other public charities may derive valuable hints, from the neatness, comfort, and order, which pervade the internal arrangements of their buildings,—from the beautiful simplicity and the mildness of their system of rewards and punishments,—from the untiring assiduity of the members of their Committees,—and from their persevering concern, extended to the children, after having been permitted to withdraw from their immediate charge.

They are wise and wholesome measures of our city and state governments, which liberally patronise this admirable institution. And all who take pleasure in the indulgence of benevolent sympathies, and delight to behold their fellow-mortals arrested in the road to ruin, and turned into the way of righteousness, may enjoy the greatest satisfaction, by visiting the Refuge. They may there see for themselves, what great effects may be produced upon the minds of young persons, however wayward and abandoned,—by secluding them from corrupt examples, and from scenes of temptation to vice, by engaging them in useful employments, and by subjecting them to a mild and systematic course of intellectual, moral, and religious discipline. X. S.

For the Churchman.

COLONY AT LIBERIA.

Messrs. Editors,—I send you the following extracts from a letter which I lately received from one of the colonists at Liberia, with the request, that should they be deemed sufficiently interesting, you will insert them in the Churchman. The writer is well known to me, and is an intelligent and worthy man. He went out to Africa with the first emigrants, in the year 1820, and has continued to reside there since that time. He has been principally employed in teaching; and previous to the death of the Rev. Lot Cary, was engaged in the Mission School at Grand Cape Mount. At present, he has charge of the public school at Monrovia. His letter is a reply to one which I addressed to him during the last summer, containing several inquiries, which he thus answers:—

"Since I left the United States, I have undergone many hard trials, and have had to wade through many difficulties. But never, in the midst of them all, have I for once lost sight of the object for which I left my native land—the civilization of my Heathen brethren, and the promotion of the glory of God in Africa—though I must confess my endeavors have been of the feeblest kind.

"I was not exempt from having the country fever on my first arrival here. Every new comer is sure to be sick of the fever, until he becomes used to the climate. Since I have become acclimated, I in general enjoy as good health as I did in America; I am not, however, so robust.

"Our colony is every way as prosperous as can be expected under existing circumstances.—Nay, I may say her prosperity hitherto has far exceeded the most sanguine expectations of her warmest friends—*our enemies themselves being judges.* And when we shall have better learnt

to cultivate our lands, our prosperity will be more obvious and permanent." —— —— "My sentiments on the emigration of colored people to this country, are the same that they were eleven years ago, when first I embraced them, excepting that they may be more matured; and they are couched in this one simple sentence, namely, that Africa is the home of the man of color—quite to the contrary of the opinion of a "numerous meeting of the colored people of the city of Baltimore" notwithstanding, who "consider" the land in which they have been bred their only "free and appropriate home." Sorry am I to hear that they are so distrustful of the good intentions of the Colonization Society." —— "We have two houses of public worship in this town. The people are generally of a moral character, and attend worship regularly on the Sabbath days.—Openly profane persons are not respected.—We are all usually healthful, and am sure are contented with our situation. I fear more is said of Africa's sickly climate than is true.—As to the report in circulation respecting the emigrants who came out in the "Valador," it is not true,—I can assure you upon the honor of a man, and the testimony of the whole colony, that only two died out of that whole expediton, and they were children. It is particularly to be observed, that cleanliness in this country, as in all others, is a great preservative of health, and most especially among new comers. I humbly think that agents and all persons who have the charge of sending out emigrants, cannot be too careful nor too urgent in enforcing upon them the observance of this one thing so necessary to their safety."—— "Believe me, I have not forgotten the scenes of my youth; and those lessons I received under the ministry of the Rev. P. Williams, are still fresh in my mind. As to missionary exertions, I cannot say as much as I wish. Little is doing in the colony at present. But we hail the arrival of the Rev. Mr. Cæsar as an event highly gratifying to the friends of long-neglected Africa."

The above extracts are inserted without alteration or correction; and I think are extremely well written for one who has had no advantages of education but what he has acquired by his own exertions. H.

March 13, 1832.

THE CHURCHMAN.

SATURDAY, MARCH 17, 1832.

Two dollars and fifty cents, payable in advance, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms,* will be realized, in large accessions to our subscription list.

APPOINTMENTS BY THE BISHOP, FOR CONFIRMATION.—March 18th, Mission Church of the Holy Evangelists; 25th, St. Thomas' Church; April 1st, All Saints' Church.

SUBSCRIBERS who do not keep regular files of our paper, will enable us to complete several sets at the office, and greatly oblige the publishers, by returning to the Press their copies of Nos. 1, 2, 41, and 46.

EPISCOPAL ACTS.—The Confirmation at St. Philip's Church, noticed under the usual head today, must be regarded by all with peculiar satisfaction. The impression produced upon the minds of those who witnessed the celebration of this interesting rite, was most favorable to the devout sensibility and decorous demeanor of the members of this congregation. Nowhere had they observed greater seriousness, or a more sober piety. May the labors of their esteemed pastor continue to be thus blessed by our common Master. *Thirty-one dollars,*—let it be remembered! thirty-one dollars were contributed, on the afternoon in which confirmation was administered in St. Philip's, in aid of the funds of the Tract Society of our Diocese.

CITY-MISSION.—The Quarterly Sermon for the benefit of this institution, was preached by the Bishop of this Diocese, at the Mission-Church of the Holy Evangelists, on the evening of the 4th instant—Quinquagesima Sunday; and one hundred and forty-three dollars collected. This arrangement will be continued, the sermons being preached at the expiration of each quarter, by the Clergy of the city in succession. These being the only *public* collections to be made in our city congregations for the benefit of the Society, it is hoped that the quarterly service will always be well attended, and the contributions liberal.

On no occasion has the church been so well filled, as on that now alluded to; seats placed in the aisles having been crowded. The Report of the Executive Committee, embracing the first by the Society's Missionary, is given on the preceding page. It should be carefully read—and every reader must, in its perusal, find confirmation of the truth, that "mercy *is twice* blessed," blessing no less the giver than the grateful and happy recipient.

CONVENTION OF SOUTH CAROLINA.—The 44th Convention of the Church in this diocese, was held, as we learn from the (Charleston) Gospel Messenger, in Charleston on the 15th ult. and the two following days. There were present, the Bishop, and 21 Clergymen; and 24 Lay Delegates, representing 14 Parishes. The Address of Bishop Bowen will be given in our next.

St. James' Church, on James Island, was admitted into union with the Convention. The following Delegates were appointed to represent the Church in this diocese, in the next General Convention:—The Rev. Dr. Gadsden, the Rev. A. Gibbes, the Rev. Mr. Gervais, the Rev. Mr. Hanckel, Mr. Heyward, Mr. T. Lowndes, Hon. W. Drayton, Mr. Turnbull.

The following resolutions were adopted, at the recommendation of the Committee on the General Theological Seminary: 1. That this Convention do nominate three Trustees, to fill up the number to which this diocese is entitled; and that the Secretary do transmit their names to the next General Convention, for their confirmation. 2. That the Bishop be respectfully requested, to address a letter to the Trustees of the General Theological Seminary, respectfully remonstrating against the late change in the statutes, which abolishes their stated meeting in the week preceding the triennial meetings of the General Convention; for the reasons stated at length in the report of this Committee to the Convention of last year. 3. That the Treasurer of the Society for the advancement of Christianity in South Carolina, be, and he is hereby respectfully requested, to use his best endeavors for the increase of the 'Bishop Bowen Scholarship.' 4. That the Parishes who have not paid their arrears to the 'Building Fund,' be now called upon, and if not convenient to pay at this time, that they be, and are hereby requested to transmit the amount as soon as possible, to the Chairman of this Committee.

The following gentlemen were nominated on the part of this diocese, additional Trustees of the General Theological Seminary: The Rev. Thomas H. Taylor, James Stuart, M. D., and Philip Tidyman, M. D.

Resolutions were adopted, recommending to the patronage of the members of our Church, the 'Protestant Episcopal Society for the advancement of Christianity in South Carolina,' and the 'Gospel Messenger, and Southern Episcopal Register.'

The Rules of Order were so amended, as that the Convention shall open daily, with the Morning Prayer and a Sermon; and be closed with appropriate Collects.

The Bishop is *ex-officio* President of the Convention, and the Rev. Dr. Dalcho, was unanimously elected the Secretary. The Standing Committee of this diocese for the present year, consists of the Rev. Dr. Gadsden, the Rev. Mr. Gervais, the Rev. Dr. Dalcho, the Rev. A. Gibbes, the Rev. Mr. Hanckel; Mr. David Alexander, Mr. K. Simons, Mr. T. Lowndes, Major Wragg, and Mr. James Jervey.

The Church in this diocese, consists of the Bishop, 32 Priests, 3 Deacons, and 46 organized Congregations.

ST. PETER'S CHURCH, AUBURN.

AT a meeting of the Wardens and Vestry of St. Peter's Church, Auburn, February 22d, 1832,

Resolved, That the Rev. J. C. Rudd, D. D., the Rector of this Parish, be, and he is hereby authorized and requested to take immediate measures for visiting such of the congregations of this Diocese as shall be deemed proper, for the purpose of soliciting pecuniary aid in rebuilding St. Peter's Church, and that he adopt such course, as, in consultation with the several Rectors and Vestries, may be considered the best calculated to promote the object of this application.

Resolved, That the above resolution, together with the recommendation of the Rt. Rev. the Bishop of the Diocese, which has just been read, be published in the Gospel Messenger, and that additional copies be printed for such further circulation as may be found expedient.

Signed by order of the Vestry,

P. B. BARNUM, *Clerk.*

New-York, Feb. 15, 1832.

Most earnestly and affectionately do I commend to the sympathy and liberality of the wealthier congregations of this Diocese, the case of their brethren, the parish of St. Peter's Church, Auburn. A melancholy dispensation of Divine Providence has deprived them of their house of prayer, and that, soon after they had incurred great expense in enlarging it, and increasing the convenience of its construction and its meetness for the worship of GOD in the beauty of holiness. They are doing all they can to remedy their afflicting loss; but cannot do all. The aid of their brethren is necessary, and I will not doubt will be cheerfully and liberally extended. Auburn is a very important station for our Church, a centre whence a highly favorable influence in its behalf may be widely extended. This adds to sympathy for its suffering congregation, a strong argument for their relief, addressed to the understandings of Episcopalians, and to their desire to promote the general interests of their apostolic Communion. Religious *sensibility,* too, is a fair ground of action in religious matters.—The members of this Diocese, it is hoped, will not fail to remember that it was in the church which they are now asked to contribute to rebuild, that their late beloved Father in GOD closed his earthly ministry; and that it is in that Church, the monument is to be erected, which is to hand down to posterity the grateful sense cherished by the Diocese of the holy and efficient labors of that unparalleled man.

B. T. ONDERDONK,
Bishop of the Diocese of New-York.

It is deemed proper here to remark that it will probably be impracticable for the undersigned to visit many of the smaller and more remote parishes of the Diocese. As, however, there may be some such parishes, disposed to contribute according to their ability, and as there may be individuals able and willing to assist their brethren, in this day of their visitation, who cannot be personally called upon, it is here respectfully suggested that any contribution will be gratefully acknowledged by the Wardens and Vestry. The amount may be transmitted by mail, or otherwise, to the undersigned.

JOHN C. RUDD, *Agent,*
For soliciting aid in rebuilding
St. Peter's Church.

Auburn, Cayuga Co., Feb. 28, 1832.
Auburn Gospel Messenger.

THE PARISH LIBRARY.—Inquiries have been frequently made, both at the Depository of the Press, and in its correspondence, as to the plan of this series of books, and the terms upon which they are offered. Referring our readers to the advertisement in the last column of this page for a list of the works already issued, we briefly state—that the original plan of the proposed Parish Library, as adopted in the last Autumn, contemplated the publication of *twelve volumes yearly*—to consist of approved *Standard* and *modern* works, in didactic and practical *divinity, biography,* &c., suited for circulation in the parishes of our Church in this country. One volume of the series, it was hoped, would be given to the public in each month. The STANDARD WORKS, (one volume in each quarter year,) were designed to make part of the proposed twelve yearly volumes. The whole to be so bound, labelled, &c., as to admit of the sale of any portion of the whole, to such purchasers as might not wish the complete series. The size, &c., of the works, to correspond with that of the Standard Works, already issued, the paper to be of better quality. The *price* of each volume to be regulated by its size; though expected to average about 75 cents. From this plan there will be no deviation, except such as may be rendered *unavoidable through inadequate patronage.* Upon the friends of enterprising efforts for the Church's good—the lovers of truth, and its dissemination, depends entirely the measure of the progress of the 'Parish Library.' A large stock of the past numbers of the series is of course unsold. The subscription list to the original series of Standard Works, is no longer continued upon its former terms; but efficient, and all needful encouragement will be given to this enterprise of the Press, by the PURCHASE of SETS of the volumes already on our list—and by ORDERS, which may serve as a *guarantee* of patronage, FOR SUCCEEDING NUMBERS. The Press will proceed in the work; but so fast only as shall be consistent with sound discretion, and prudence in the management of their resources. The *measure of their progress,* we repeat, must depend upon the *co-operation of their brethren.*

BISHOP SANDERSON. The lives of Herbert, Donne, Hooker, and Sanderson, by Isaac Walton, compose the Eleventh Volume of the 'Parish Library.' From Walton's reminiscences of his intercourse with the latter, we make the extract which follows. Bishop Sanderson (then a presbyter) was a suffering witness of what was endured by the Episcopal clergy in 1648-60.—He speaks of himself, toward the close of this period, while in exceedingly narrow circumstances, as '*delitescens nimirum in parva Casula suaviter*"—'living in the pleasing obscurity of an humble cottage.' In a conversation which an accidental meeting occasioned, and a heavy shower prolonged, Walton relates, that Dr. Sanderson expressed to him his regret, that

"The Parliament had taken upon them to abolish our Liturgy, to the grief and scandal of so many devout and learned men, and the disgrace of those many martyrs, who had sealed the truth and necessary use of it with their blood: and that no minister was now thought godly that did not decry it; and, at least, pretend to make better prayers extempore: and that they, and only they that could do so, prayed by the Spirit, and were godly; though in their sermons they disputed, and evidently contradicted each other in their prayers. And, as he did dislike this, so he did most highly commend the Common Prayer of the Church, saying, 'The HOLY GHOST seemed to assist the composers: and, that the effect of a constant use of it would be, to melt and form the soul into holy thoughts and desires; and beget habits of devotion.' This he said; and that 'the Collects were the most passionate, proper, and most elegant comprehensive expressions that any language ever afforded: and that there was in them such piety, and that so interwoven with instructions, that they taught us to know the power, the wisdom, the majesty, and mercy of GOD, and much of our duty both to him and our neighbor: and that a congregation behaving themselves reverently, and putting up to GOD these joint and known desires for pardon of sins, and their praises for mercies received, could not but be more pleasing to GOD, than those raw unpremeditated expressions which many understood not, and to which many of the hearers could not say, *Amen.*'

"And he then commended to me the frequent use of the Psalter or Psalms of David, speaking to this purpose, 'That they were the treasury of Christian comfort, fitted for all persons and all necessities; able to raise the soul from dejection by the frequent mention of GOD's mercies to repentant sinners; able to stir up holy desires, to increase joy, to moderate sorrow, to nourish hope, and teach us patience, by waiting GOD's leisure for what we beg; able to beget a trust in the mercy, power, and providence of our Creator, and to cause a resignation of ourselves to his will, and then, (and not till then) to believe ourselves happy.'* This he said the Liturgy and Psalms taught us: and that by the frequent use of the last they would not only prove to be our souls' comfort, but would become so habitual, as to transform them into the image of his soul that composed them."

Other proofs of his sincere, zealous, and consistent attachment to the Liturgy, are not wanting. When its use, as prescribed by the Church, had become so distasteful, that the 'Service-books' were in several instances wrested from the desk during divine service, and torn to shreds—Sanderson, convinced that no forms could be better, and obliged to give up the book or his place in the desk, prepared prayers which proved altogether acceptable—and of which the following specimen has been preserved by his biographer.

"He was advised by a Parliament-man of power and note, that loved and valued him much, not to be strict in reading all the Common-Prayer, but make some little variation, especially if the soldiers came to watch him; for if he did, it might not be in the power of him and his other friends to secure him from taking the Covenant, or sequestration: for which reasons, he did vary somewhat from the strict rules of the rubric. I will set down the very words of confession which he used, as I have it under his own hand; and tell the reader, that all his other variations were as little, and very much like to this.

HIS CONFESSION.

"'O ALMIGHTY GOD and merciful Father, we thy unworthy servants, do with shame and sorrow confess, that we have all our life long gone astray out of thy ways like lost sheep; and that by following too much the vain devices and desires of our own hearts, we have grievously offended against thy holy laws, both in thought, word, and deed; we have many times left undone those good duties which we might and ought to have done; and we have many times done those evils, when we might have avoided them, which we ought not to have done. We confess, O LORD, that there is no health at all, nor help in any creature to relieve us; but all our hope is in thy mercy; whose justice we have by our sins so far provoked: have mercy, therefore, upon us, O LORD, have mercy upon us miserable offenders: spare us, good GOD, who confess our faults, that we perish not; but, according to thy gracious promises declared unto mankind in CHRIST JESUS our Lord, restore us upon our true repentance into thy grace and favor. And grant, O most merciful Father, for his sake, that we henceforth study to serve and please thee by leading a godly, righteous, and a sober life, to the glory of thy holy name, and the eternal comfort of our own souls, through JESUS CHRIST our Lord. Amen.'"

* "The Psalms," says Dr. DONNE, (DONNE'S *Sermons,* Vol. I. p. 663,) "are the Manna of the Church. As Manna tasted to every man like that that he liked best, so do the Psalms minister instruction and satisfaction to every man in every emergency or occasion." How beautiful are the late Bishop Horne's sentiments on this subject! 'Happier hours than those which have been spent in meditations on the songs of Sion he never expects to see in this world;' and he has justly remarked, that 'the Psalms are calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination.'

INTELLIGENCE.

DOMESTIC.

CONFIRMATION.—In St. Philip's Church, in this city, composed of people of color, 69 persons were admitted to a participation in this holy rite by the Bishop of this Diocese on the 4th inst.

CLERICAL CHANGES.—The Rev. NATHAN STEM has been invited to, and accepted the Rectorship of St. Stephen's Church, Harrisburg. He purposes commencing his ministerial labors in that parish, on Sunday the first day of April next.—*Ep. Recorder.*

CONSECRATION, *St David's Church.*—Under this title, a congregation of the Protestant Episcopal Church was organized on the 3d instant, at Manayunk, Pa., a flourishing village on the river Schuylkill, six miles above Philadelphia.—*Protestant Episcopalian.*

SPECIAL CONVENTION OF MAINE.

We are indebted to the attention of the Secretary of the Convention of the Church of Maine for the following official account of the recent proceedings of that body, relative to the proposed separation of Vermont from the Eastern Diocese.—*Banner of the Church.*

PORTLAND, *Tuesday, Feb. 7th.* 1832.

A special Convention of the Protestant Episcopal Church, in the State of Maine, was holden this day in St. Paul's Church, Portland; for the purpose of acting on the request of the Protestant Episcopal Church in the State of Vermont, for permission to withdraw from the Eastern Diocese, as officially communicated by the Rev. JOEL CLAP, Secretary of the Convention of Vermont. There were present, Rev. Messrs. TEN BROECK, OLNEY, and MEUNSCHER, of the clergy.

Messrs. J. MERRILL, and M. P. SAWYER, from St. Paul's Church, Portland, and Mr. J. BATCHELDER, from Trinity Church, Saco.

The Rev. P. S. TEN BROECK was elected President.

Convention opened with prayer by Rev. JOSEPH MUENSCHER.

Voted,—That the Rev. BENJAMIN HALE be admitted to the sittings of this Convention.

After due consideration of the request communicated by the Secretary of the Convention of Vermont; the following preamble and resolutions were unanimously adopted:—

Whereas the present exigencies of the Church in the State of Vermont seem to render it expedient that said Church should constitute a separate Diocese, with a view to the election of a Bishop,—and,

Whereas, the Convention of the Eastern Diocese has already consented to the measure, and our venerable Diocesan has approved the same:—therefore,

Resolved, that the request of the Protestant Episcopal Church, in the State of Vermont, officially communicated to this Convention by the Rev. Joel Clap, to withdraw from the Eastern Diocese, be cordially complied with;

Resolved, also, that in giving our assent to the separation of the Church in Vermont from the Eastern Diocese, we heartily wish it "God speed," in its new course.

Resolved, that the Secretary of this Convention be requested to transmit a copy of the foregoing preamble and resolutions to the Secretary of the Convention of the Protestant Episcopal Church, in the State of Vermont.

Attest, SAMUEL CUTLER, *Secretary.*

SUMMARY.

An Address on the Organization and Government of the Protestant Episcopal Church.—A Tract under the above title from the pen of Rev. E. Allen, of Dayton, Ohio, has been lately received. It contains much information not easily accessible to the majority of readers respecting the Constitution and organization of the Episcopal Church in this country. It shows very clearly that this branch of the Church of CHRIST comes quite as near as any other to the form and character of our civil institutions; that it recognizes the great principle of republicanism—its legislative authority derived by equal representation from the people, and its executive—acting under the control of established laws. To those parishes where the Episcopal Church is but little known, its circulation, we believe, would afford much useful information.—*Gambier Observer.*

Our Climate.—We have again a sudden change of weather. On Saturday we had all the mildness of Spring. The sun shone brightly, and the temperature was warm and pleasant. The next day we had a very heavy rain, and the air was ten degrees colder. Yesterday the thermometer was at the freezing point, and the ground well covered with snow. Such are the variations of our uncertain and versatile climate.—*Nash. Banner, Feb.* 24.

In our city, on the 13th, all wore the appearance of opening Summer;—on the 14th, fires were required which would have served in January.

Egypt.—It is stated in a French paper, that twenty-two of the young Egyptians who were sent to Europe by the Viceroy, a few years since, in order to be instructed in the arts and sciences of civilized life, are about to leave France for their native country, having completed the course of their education. Seven of these young students have been initiated in the principles of government, statistics, and political economy; four in chemistry, &c.; three in agriculture; and five in different trades. To these may be added, three sailors who have been instructed in the Marine School at Brest, and who have traversed the ocean from the Isle of Bourbon to Chili.—*Bost. Recorder.*

Presbyterian Church.—The last number of the Biblical Repertory contains an article, understood to be from the pen of Dr. Alexander, on a proposed new organization of the Presbyterian Church in the United States, which justly excites great attention. The following are the most important of the proposed changes:—

1. The Synods as now constituted, to be dissolved; and the whole Church to be divided into six Synods, constituted by an equal representation from the Presbyteries. The Synods to meet annually, and to be the tribunals of ultimate appeal in all judicial matters.

2. The General Assembly to be no longer a judicial body, but only a Board of Union, and an *Advisory* Council for the whole Church. The Assembly to consist of delegates from the Synods.

No change in the church sessions or Presbyteries, is proposed.

The two most prominent reasons for the new organization suggested, are, "the unwieldy size" of the General Assembly, and "the existing and increasing spirit of party." The following extract indicates the writer's views and purpose:—

Beginning then at the north, we would include in the first of these bodies [the new Synods] all the Synods in the State of New-York, together with such parts of New-Jersey, as might choose to be connected with this Synod.

The second would contain, beside the principal part of the Synod of New-Jersey, the whole of the Synods of Philadelphia and Pittsburg, except the Presbyteries of Lewes, Baltimore, and the District of Columbia.

The third would comprehend all the Presbyteries in Ohio, Indiana, and Illinois, and in the Territories north of Ohio.

The fourth Synod would embrace all the Presbyteries of Kentucky, Missouri, Tennessee, and Arkansas Territory.

The fifth, Mississippi, Louisana, Alabama, Georgia, South Carolina, and Florida.

And the sixth, North Carolina, Virginia, the District of Columbia, Maryland, and those members of Lewes Presbytery, who reside in the State of Delaware.

In the above-mentioned division, respect has been had to two principles; first, geographical contiguity; and secondly, similarity in views and habits. The object is to promote peace among brethren between whom there are some shades of difference, both as it relates to doctrine, and church polity, and discipline. It ought therefore to be admitted, as a radical principle, in new-modelling the Church, that any Presbytery, two-thirds of the members concurring, should have the privilege of connecting themselves with a Synod different from that within the limits of which they are situated. This provision, although it may appear objectionable, on general principles, yet, we believe, in the present condition of our Church, is one of great importance, as its effect will be to prevent interminable controversies, about non-essential matters. Indeed, the professed and principal object of the proposed organization is, to bring together, respectively, those members of our Church who are pretty nearly agreed in their doctrinal and ecclesiastical views: and to separate those whose differences are such, as to keep them in perpetual agitation. We are aware, that there are among us some polemical spirits, who are of opinion, that the best way is to fight it out, as they are confident that the truth will prevail. In regard to fundamental errors, we are of the same opinion; but in relation to differences among brethren, we think the case is very different. If these cannot agree, let them withdraw from one another, as Abram from Lot.

Boston Recorder.

Liberia.—Capt. Abels, who lately visited Liberia as master of the Colonial schooner Margaret Mercer, gives the following very flattering description of the Colony, in a letter to Mr. Gurley:—

"On the 14th December I arrived, and on the 15th went on shore, and was received in the most polite and friendly manner by the Governor, Dr. Mechlin, who introduced me to the ministers and principal inhabitants. All the colonists appeared in good health. All my expectations in regard to the aspect of things, the health, harmony, order, contentment, industry, and general prosperity of the settlers, were more than realized. There are about two hundred buildings in the town of Monrovia, extending along the Cape Montserado, not far from a mile and a quarter. Most of these are good substantial houses and stores, (the first story of many of them being made of stone,) and some of them handsome, spacious, painted, and with Venetian blinds. Nothing struck me as more remarkable, than the great superiority in intelligence, manners, conversation, dress, and general appearance in every respect, of the people, over their colored brethren in America. So much was I pleased with what I saw, that I observed to the people, should I make a true report it would hardly be credited in the United States. Among all that I have conversed with, I did not find a discontented person, or hear one desire to return to America. I saw no intemperance, nor did I hear a profane word uttered by any one. Being a minister of the Gospel, on Christmas day I preached both in the Methodist and Baptist Church, to full and attentive congregations, of from three to four hundred persons in each. I know of no place where the Sabbath appears to be more respected than in Monrovia. I was glad to see that the Colonial Agent or Governor is a constant attendant, and appears desirous of promoting the moral and religious welfare of the people. Most of the settlers appear to be rapidly acquiring property; and I have no doubt doing better for themselves and their children in Liberia, than they could do in any other part of the world. Could the free people of color in this country but see the real condition of their brethren who have settled in Africa, I am persuaded they would require no other motive to induce them to emigrate. This is my decided and deliberate judgment.

Very respectfully, Sir, your friend and servant,
[*Vt. Chronicle.*] WILLIAM ABELS.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 15*th, from the following persons,* viz:—

R. Kearny—Rev. S. Jewett, with *remittance*—Rev. Theodore Edson, with *remittance*—Rev. P. L. Whipple—Latimer & Co.—Turner & Hughes, with *remittance*—H. & E. Phinney & Co.—Stimpson & Clapp—L. H. Young—G. Carr Grundy—S. Babcock, with *remittance*—Theodore Robinson—G. C. Ruckle—J. Lee—P. L. Jaques—Miss A. S. Croes—C. B. Stout—Rev. H. R. Peters—R. Whitney—Salmon Hall, with *remittance*—R. E. Pratt—G. G. Smith.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending March 15*th, to the following persons,* viz:—

Latimer & Co., 1 Box, per Union Line;—Stimpson & Clapp, 1 Parcel, per Packet—Rev. Dr. J. Kemper, Norwalk, per sloop Citizen, 1 parcel—Stimpson & Clapp, Boston, 3 boxes, per schr. General Stark—S. Colman, Portland, Maine, 1 box, per schr. Boston—J. M. Donnelly, Catskill, left at 7 South-st.—Rev. Harry Finch, Shrewsbury, do. 10 Coenties Slip—Archdeacon Wix, N. foundland, 45 Water-st.—George Rowland, Norfolk, do.—S. L. Hyde, Norwich, per packet—T. B. Lippitt, Providence, per steam-boat Boston—Henry Barker, Newport, do.—Sam'l Whitehouse, Newport, do.—Starr Hoyt, Bridgeport, per packet—Rev. G. A. Shelton, Newton, left at the corner of Dover-st. and Franklin Square—Rev. W. L. Johnson, Jamaica, do.—F. J. Huntington, Hartford, per steam-boat—L. H. Young, New-Haven, do.—S. Babcock, New-Haven, do.—Rev. A. Gibbs, Charleston, per schr. Spy—Rev. W. D. Cairns, Wilmington, per schr. Ann Smith—George C. Grundy, Baltimore, per brig Pavilion—R. J. Smith, Richmond, left at 117 Maiden Lane.

FOR SALE,

Pew No. 41, *in Christ Church, (one of the best.)*

If not sold previous to 1st April, it will then be to let. Inquire at 412 Bowery, or 103 Water-street.

March 17, 3t.

PEW WANTED IN ST. PAUL'S CHAPEL.

The occupant of one of the best pews in St. John's Chapel, wishes to exchange the use of it for that of one in St. Paul's Chapel, or to hire a good pew in St. Paul's.

For further particulars, apply at the Protestant Episcopal Press.

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THE CHURCH OUR ZOAR.

"Haste thee, escape thither, for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar."—*Gen.* xix. 22.

"Angel of wrath! why linger in mid-air,
While the devoted city's cry
Louder and louder swells? and canst thou spare—
Thy full-charged vial standing by?"
Thus, with stern voice, unsparing Justice pleads:
He hears her not—with soften'd gaze
His eye is following where sweet Mercy leads,
And till she give the sign, his fury stays.

Guided by her, along the mountain road,
Far through the twilight of the morn,
With hurrying footsteps from the accursed abode
He sees the holy household borne:
Angels, or more, on either hand are nigh,
To speed them o'er the tempting plain,
Lingering in heart, and with frail sidelong eye,
Seeking how near they may unharm'd remain.

"Ah, wherefore gleam those upland slopes so fair?
And why, through every woodland arch,
Swells yon bright vale as Eden rich and rare,
Where Jordan winds his stately march;
If all must be forsaken, ruin'd all,
If God have planted but to burn?—
Surely not yet the avenging shower will fall,
Though to my home for one last look I turn."

Thus while they waver, surely long ago
They had provoked the withering blast,
But that the merciful Avengers know
Their frailty well, and hold them fast.
"Haste, for thy life escape, nor look behind"—
Ever in thrilling sounds like these
They check the wandering eye, severely kind,
Nor let the sinner lose his soul at ease.

And when, o'erwearied with the steep ascent,
We for a nearer refuge crave,
One little spot of ground in mercy lent,
One hour of home before the grave,
Oft in his pity o'er his children weak,
His hand withdraws the penal fire,
And where we fondly cling, forbears to wreak
Full vengeance, till our hearts are wean'd entire.

Thus, by the merits of one righteous man,
The Church, our Zoar, shall abide,
Till she abuse, so sore, her lengthen'd span,
Even Mercy's self her face must hide.
Then onward yet a step, thou hard-won soul!
Though in the Church thou know thy place,
The mountain further lies—there seek thy goal,
There breathe at large, o'erpast thy dang'rous race.

Sweet is the smile of home; the mutual look
When hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure;
Yet in the world even these abide, and we
Above the world our calling boast:
Once gain the mountain top, and thou art free:
Till then, who rest presume: who turn to look are lost.

Keble's *Christian Year.*

PRACTICAL.

THE MORTIFICATION OF IRREGULAR DESIRES.

"They that are Christ's have crucified the flesh with its affections and lusts."—*Gal.* v. 24.

Harsh treatment of our bodily frame, only for the sake of treating it harshly, is no part of Christian mortification, or Christian duty. It is indeed a practice contrary to reason, and no less to Scripture. For St. Paul saith, 'No man,' that is, no wise man, 'ever hated his own flesh.' Yet the opinion, that such things are in themselves acceptable to God, hath not only been common in false religions, but crept into the true: and both furnished unbelievers with an objection against it, and misled believers very unhappily. For they, who fancy that exercising rigor on their persons, hath any good in it, separate from the good uses to which it may contribute, are some of them led to fancy also, that the further they carry it the better; till they hurt, perhaps ruin, their healths, disorder their understandings, or however sour their tempers: while others conceive, that there is very great merit in a very little suffering; and consequently persuade themselves, that God will readily excuse the smaller faults of a behavior not quite so moral as it should be, on their punctual performance of their higher duties, as they esteem them; though, in truth, not only imaginary, but often of little more than imaginary hardship. And thus, whereas common sinners are open to remorse of conscience, which there is hope may, sooner or later, through the grace of God, amend them; these, on the contrary, proceed self-applauded, and fully persuaded of their title to a distinguished share of divine favor. On which account our Saviour tells the Pharisees, men of austerity in some respects, and wondrous exactness in little matters, that 'the publicans and the harlots shall go into the kingdom of heaven before them.'

Not that Christians, of more abstemious lives than ordinary, are therefore to be condemned as Pharisees and hypocrites; or derided, as weak and superstitious. Every one is bound to employ such means for his preservation from sin, and advancement in piety and virtue, as either God's word hath prescribed, or his own reason and experience recommend. Now some may find rules to be useful or necessary, which to others would be neither. Some again may rashly censure what they would do much better to imitate. And all persons, especially all who live in ease and plenty, should be attentive to 'keep their bodies in subjection:' not harassing them as enemies, but ruling and providing for them as servants, in such manner as to make them both willing to obey, and able to perform their work. They should watch over their natural fondness for pleasure, and tendency to follow the customs of the world; not with unreasonable scrupulousness, but with religious prudence: learn to suspect their favorite inclinations, and the opinions that countenance them: check themselves in proportion as they grow eager, stop and look round them with care: never adventure to the extremity of what is lawful, but in all dubious cases lean to the undoubtedly safer side: be moderate in the most allowable gratifications of this world, and delight principally in cultivating and improving those pious and virtuous affections, which alone can 'make them meet to be partakers of the inheritance of the saints in light;' of a happiness entirely spiritual, and abstracted from flesh and blood.

But then, while we observe this caution in regard to worldly objects, we must be careful also, on the other hand, that we carry it not to dangerous or extravagant lengths; that we seem not unthankful to, or suspicious of Him, 'who hath given us richly all things to enjoy;' that we disguise not religion by putting it in a melancholy and forbidding dress; that we be not betrayed by the restraints under which we lay ourselves, either into vain self-opinion and spiritual pride, or a rigidness of temper, very unsuitable to the gentle spirit of the Christian profession: but particularly, that we forbear to condemn, or even despise our brethren of more seeming latitude; who, it may be, under the appearance of a freer life, (which was our Saviour's own case, for he 'came eating and drinking,') preserve really and inwardly a stricter guard over their thoughts, words and actions, than we do. And in general, all persons ought to take heed, that while they are watching against the approach of one sort of sins, those of another do not find a ready admission. We are willing enough to keep at ever so great a distance from the faults to which we have little or no inclination; and often affect to make our zeal in that respect remarkable: but then perhaps more favorite vices have easy entrance into our breasts, and take firm possession of them. We are shocked, for instance, and with much cause, at the monstrous and ruinous eagerness for pleasure, the profligate and unprecedented contempt of religion, that prevails in the world: our behavior, on these heads, is unblameable, exemplary; and we value ourselves upon it beyond bounds. Yet possibly, all the while, we indulge ourselves to the full another way: are unjust and fraudulent, or selfish and unreasonable, or penurious and hard-hearted, or censorious and unforgiving, or peevish and ill-tempered; make every one about us uneasy, and those chiefly, whose happiness ought to be our first care. This is applauding ourselves for being fortified where the enemy is not likely to make an attack: and leaving the places that are most exposed, quite undefended. Every one therefore ought to study the weak parts of his own heart and conduct, and spend the main of his attention upon these: that so not only a wrong inclination or two may be rooted up, (which if left to themselves would scarce grow,) or may be sacrificed in favor of others as bad; but the whole 'body of sin' be destroyed; the 'flesh,' the principle of evil, 'with all its affections and lusts,' nailed to the cross of Christ.

And this duty of mortification is no more confined to one season, than to one sin. The practice of it either must be constant, or it will be fruitless. The time of Lent indeed hath been more especially appropriated to it: not that we should think the show, or the reality, of a little more exactness than ordinary, for a few weeks, (productive perhaps only of ill-humor) so meritorious, that when we have once got it over, we may live almost as we please, till the unwelcome days return, when we are to atone afresh for our past offences, and so make way for the commission of future ones. For, as the son of *Sirach* observes, 'He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? So is it with a man that fasteth for his sins, and goeth again and doth the same. Who will hear his prayer, or what doth his humbling profit him?' Our great concern is to mortify all irregular desires with such incessant care, that there may be as little need, as little room, as possible, to distinguish one season from another in that respect. But because we are strangely apt to postpone a work, generally disagreeable in proportion as it is necessary; our Church hath wisely directed, that the negligent, (and we all are such in some measure) should now be more solemnly called to consider their ways, afflict their souls for their transgressions, and renew the intermitted discipline which is requisite to make their hearts better. This is our true business at present. Methods of keeping Lent, which end with it, and leave behind them no durable effect, cannot be of much use; and may be fatal, by deceiving us into a false security, and *forgetfulness* that our Christian profession strongly binds us *to mortify continually every immoral appetite and passion.*—Secker.

THE GRAVE-YARD.

How full of instruction, admonition and warning, is a solitary ramble amid the tombs and hillocks of deceased humanity. If there is aught on earth that can chasten and subdue the restless spirit of man, and turn his reflections into a channel which may be rendered salutary to him, it is the contemplation of expiring mortality on the death-bed, or a sojourn into its gloomy depository after life has become extinct. I know not why it is, but for one, I would rather tarry a space of time in one of these silent yet populous cities, than to move at the sound of "eloquent music," where all is gaiety and carelessness, or spend hour after hour in the place of feasting and merriment. It is impressed on my heart, and I cannot efface it, that our time is too precious—our destinies too exalted—to permit us, innocently, to waste time in giddy and thoughtless trifling. With a temperament of this sedate character, it will not seem surprising that I should frequently select the grave-yard as a theatre, wherein to give free play to meditations, which, by many of my friends, have been alluded to as sombre and jaundiced.

And why should we say, it is a melancholy task to go into that quiet and sequestered place? and why should he who loves to linger there, be called misanthropic? Are not its gates continually turning on their hinges to admit our friends? How often, since the inclement season set in, has the sabled hearse conveyed to its lowly house some one with whom we were acquainted! Sometimes, they who, but a little while before, were blooming with health and active with gaiety, and who carelessly put far away the thought of death, which at times *will* call upon every one for attention—sometimes for the grey-haired, who had survived the snows of fourscore winters—and sometimes for the talented and faithful minister of God, unto whose instructions hundreds had listened, and been made better. Unto the grave we must all come—and they are wise who let their reflections often turn upon the instability of human life, and upon the certainty of death. Indeed, the whole purpose of our lives may be resolved into this duty—*a preparation for death and its consequences!* Wretched, beyond expression wretched, will they find themselves, in the last hour, who have neglected this whole purpose of their life—who have neglected that earnest admonition,

"Be wise to day—'t is madness to defer—
Next year the fatal precedent will plead—
Thus on, till wisdom is push'd out of life.
Procrastination is the thief of time:
Year after year it steals away, till all are gone,
And to the mercies of a moment leaves
The vast concerns of an eternal state!"

In the genial seasons of the year, the grave yard affords many opportunities for a student of human nature to see the workings of some of the finest feelings of the heart. It is a humiliating truth, that many roam there, regardless, wholly, of the holiness of the associations about them—without heeding that their reckless tread is upon hillocks, beneath which repose the ashes of him or her, who, mayhap, not long since was as buoyant with health and strength as they:—but separate from this crowd of thoughtless ones, there is ever and anon a solitary mourner, that comes up hither to weep.—*Maine Wesl. Journal.*

(Meth.) Christ. Adv.

DEVOTIONAL.

DELIGHT IN THE WAYS OF GOD; AND AN ACKNOWLEDGMENT OF ITS SOURCE.

"I will run the way of thy commandments, when thou shalt enlarge my heart."—*Ps.* cxix. 32.

Let us consider this determination, as the natural expression of the Christian delighting in the ways of God, and let us look for something responsive to it in our own experience. If we "have chosen the way" of God's commandments, and have been able to "stick unto" this way, we shall wish to "run in it" with constancy, activity, and cheerfulness. We shall want to mend our pace. If we walk, we shall long to run.—There is always the same reason for progress that there was for setting out. Necessity, advantage, enjoyment, spur us on to the end.—Whether therefore we have made little or much progress, we shall desire to make more; we shall go on praying and walking, and praying that we may walk with a swifter motion: we shall be dissatisfied, yet not discouraged—"faint, yet pursuing." Now this is as it should be. This is after the pattern of the holy apostle—"Brethren, I count not myself to have apprehended; but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." But we must mark the secret as well as the pattern of Christian progress—looking beyond the apostle, and the "so great cloud of witnesses with which we are encompassed"—and "looking unto Jesus." Faith is the principle of life, and supplies the daily motion of life, by directing our eyes to him as "the author," until he "becomes the finisher" of our faith. This is at once our duty, our privilege, our happiness, and our strength. This is the point at which we begin to run. Hitherto the shackles of sin—of satisfaction with our present character and attainments,—of unbelief, had hindered us: now we "so run, that we may obtain."

But "the way of God's commandments" is "the race set before us"—the way of love and holiness—yet a way, in which we "are sore let and hindered" by a straitened heart. And how often do we feel the heart, as it were, shut up, that "it cannot get forth:" faith so low—desires so faint—hopes so narrow, that it seems impossible to make progress. Perhaps we "did run well," and have been "hindered." Perhaps the soul has been asleep in carelessness or self-indulgence; or unbelief in some of its varied forms has prevailed; and thus, while we are not straitened in God, we are straitened in the state of our own hearts. But if the rich fool thought of enlarging his barns when his stores had increased upon him, should we not be sending up the petition—"O that thou wouldest bless me indeed, and enlarge my coast!" Whatever cause we have to cry out—"My leanness, my leanness,"—still let us, in the exercise of faith and prayer, be waiting for a more cheerful ability to love, serve, and praise. Let us be restless till the prison doors are again opened, and the command is issued to the prisoners—"Go forth; and to them that are in darkness—Show yourselves. They shall feed in the ways, and their pastures shall be in all high places." The blessed "ways of God's commandments" lie before us, and who knoweth but the Lord will once more shine upon us, once more unloose our fetters, and renew our strength? Every motion, however, must proceed from the Lord's touch upon the heart. Our resolutions may be sincere, but without a spirit of dependence we "shall faint and be weary, and utterly fall." "I will run," saith the believer—but how? "not in my own strength, but by the good hand of my God upon me," enlivening and enlarging my heart. "Where the Spirit of the Lord is, there is liberty." Let me begin betimes—make haste—keep straight on—fix my eye upon the mark—"endure unto the end." Surely I may hope for healing, for quickening life and power. I may yet expect "the oil of gladness" to make my chariot wheels move with ease, and in a frame of blessed surprise shall I exclaim—"Or ever I was aware, my soul made me like the chariots of Amminadab." Godly sorrow had made me serious. Now let holy joy make me active. "The joy of the Lord is my strength," and I am ready, under the power of constraining love, to work, to toil, and to obey. I am ready to run without weariness, to "march onward" without fainting, not measuring my pace or forming my resolutions by the strength which I find in myself, but looking to Him who "strengtheneth with all might by his Spirit in the inner man."

Happy fruit of wrestling prayer and diligent waiting on God!—Joy in God, and strength to walk with him, with increasing knowledge of him, increasing communion with him, and increasing confidence in him.

Bridges on Ps. cxix.

THE CHOICE.

"I have chosen the way of truth: thy judgments have I laid before me."—*Ps.* cxix. 30.

Only two ways lie before us for our choice—"the way of lying," and "the way of truth"—God by the light of his word and the glorious perfection of his character guiding us unto the one—Satan by his temptations alluring us into the other. But until "the way of lying is removed from us," "the way of truth" must be hid. It is the Lord's teaching that shows us the way, and his grace that enables us to "choose" it.—Has any believer in the subsequent course of his experience, found reason to alter his first determination? We hear of one whose solid and reflecting judgment was not likely to make a rash or hasty choice, and who tells us, in reference to the outset of his course—"What things were gain to me, those I counted loss for Christ."—And instead of repenting of the choice which he had made, the experience of twenty years only served to confirm him in it, and he repeats his determination, with increasing energy of expression: "*Yea, doubtless, and I count all things but loss* for the excellency of the knowledge of Christ Jesus my Lord." In the same spirit we find one of the ancient fathers expressing himself: "If I have any possessions, health, credit, learning—this is all the contentment I have of them—that I may have *something to despise for* Christ, who *comprises in his own person all and every thing that is most desirable.*" In comparing, however, this verse with the preceding, we cannot but remark a striking illustration of the bias of the believer's heart. Through the deceitfulness of a heart ever ready to "start aside like a broken bow," he feels in continual danger of deviating into forbidden paths. He therefore prays—"Remove from me the way of lying." But his choice, his heart's desire, is expressed in this verse—"I have chosen the way of truth." Are we conscious of a sincere desire to have "the way of lying removed from us?" Then it is plain that we have already "chosen the way of truth," that the "Spirit of Truth" has already visited us with his gracious influence, and is "guiding us into all truth," by guiding us to Him, who is "the Truth;" and if we are sincere and hearty in our choice, it will be a source of daily light and consolation to us. It is not indeed a smooth way that we have chosen. It is often rugged—always narrow. We may have to encounter not only the reviling and the sneer of an ungodly world, but even the suspicions of our brethren, who may not always be able to understand our motives. Yet if our heart is upright with God, we shall be ready to hazard all consequences. Our choice is made, and we are prepared to abide the cost.

But that our choice may be daily established, let us not forget the treasury, whence life, and light, and grace, must be sought in time of need. Let us "lay the judgments of God before us." For we have always some new lesson to learn—some new duty to perform—some new snare to avoid. We must walk therefore by rule—as under the eye of a jealous God, who weigheth our spirits—under the eye of the ungodly, who watch for our halting—under the eye of weak Christians, who might be stumbled by our unsteady walk—under the eye of established Christians, who will be yet further established by the testimony of our consistent profession. But for this strict and accurate walk, the promises of the word will be found all-sufficient. The obedience that is enjoined, is promised. It is the Lord "working in us" that enables us to work for him, and while we are humbly depending upon his strength, and diligently improving our own, he is pledged by promise to assist; as we are bound by duty to obey. But in considering this verse, let each reader inquire—What choice have I made? I would remember it is for eternity. And if, through the grace that has first chosen me, I have chosen the way of truth, is the effect of this choice daily visible in a life and conversation well ordered according to the word of God? If it is good to "hide that word in my heart," as a safeguard against sin, it is good also "to lay it before" my eyes as the chart to guide my course—the model to direct my work—the support to uphold my weakness.—*Ib.*

ECCLESIASTICAL.

From the Protestant Episcopalian.

NOTICES OF CERTAIN PERIODS IN THE ECCLESIASTICAL HISTORY OF ENGLAND: DESIGNED FOR STUDENTS IN THEOLOGY.

Continued from page 204.

FOURTH PERIOD.

The statements under this head, will relate to the prostration of the Church toward the middle of the seventeenth century; with a retrospect to the seeds laid for the calamity, so early as soon after the beginning of the reign of Queen Elizabeth. In the preceding reign of her sister, to whose name there has been justly attached the epithet of "bloody," a proportion of the Protestants had felt the yoke of Popery so heavy on their necks, that when a brighter day dawned on them, in the succession of a Protestant princess, they seemed to have thought, that the further they were from the other theory, the nearer they must be to the religion of the Gospel. This was a humor materially interfering with the principle on which the English Reformation had been conducted—the not altering for altering's sake: it being considered, that with the many corruptions of the Church of Rome, there was much that had been transmitted through her channel, from the ages of primitive antiquity.

The prejudice now noticed was much increased by the return of those who had abandoned their native land, in consequence of the persecution by Mary. Of these, some retained their predilection for the institutions set forth under Edward; while others, under the government of principles adopted during their exile, pressed for what they considered as further reformation; in different degrees of extent, according to the various and interfering fancies of individuals. These early Puritans seem to have been, for the most part, persons of real piety, rendered the less estimable by an austerity not exacted by the religion of the Gospel, but to be accounted for, and palliated by the circumstances under which it was generated. So moderate were the changes which were solicited by the more reasonable men of the party in the beginning, as to induce the belief here entertained, that had there been a condescension to them, although to no greater length than sufferance, it would have so weakened the party, as to prevent its ever becoming formidable. But contrary counsel prevailed, which tended greatly to its increase.

However to be regretted this severity, it has been much magnified by a book widely diffused in our country; and, in some denominations, put into the hands of their students in theology. It is Daniel Neale's History of the Puritans—a work abounding with many gross misrepresentations. What adds to the injustice done, is that so eminent a man as Dr. Mosheim, in his very valuable history, has taken from the said work his narrative of the transactions of the times in question: for this is affirmed by his translator and annotator, Dr. Maclaine. Of the truth of the censure here passed on Daniel Neale, there may be seen evidence in an answer to him by Bishop Maddox. It is commonly bound up with a larger work, by a Dr. Zachary Gray, carrying on the contradiction of Daniel Neale to succeeding times. Both of the works are edited under the name of "Gray against Neale." The charge of misrepresentation is proved by Gray, in many instances; but combined with a bias to arbitrary power in Church and in State, not discoverable in the work of the Bishop.

It seems, that from the want of forbearance here pleaded for, there arose, even during the life of Elizabeth, a new class of Puritans, who manifested the spirit which actuated them, as in various ways, so particularly what were called "Prophesyings," conducted by associations of ministers in different vicinities, for the discussion of theological questions. It is not intended here to inquire, how far such exercises, under proper rules and proper superintendence, such as were proposed by Archbishop Grindal, may be promotive of piety and mutual edification. Conducted as they were, they tended to the excitement of discontent and sedition, in the Church and in the State; and of a spiritual ambition; as subsequent events demonstrate.

Of this fact, there is a strong confirmation, in a letter from a prominent member and leader of the body of early Puritans, John Fox, the celebrated martyrologist. It is addressed to the then Archbishop of York; to whom the writer laments the fiery zeal of the more modern Puritans; and with almost a prophetical spirit, announces the troubles which they afterward brought on the Church and on the State. In the same history, there is recorded a letter from Sir Francis Walsingham, the Queen's Secretary of State, to a correspondent on the continent, depicting the ambition of the Puritans, as they then showed themselves, and the danger apprehended from them to the State. Sir Francis had distinguished himself, by his endeavors to moderate the severity of the government toward them; and on that account, his testimony is the more to be regarded.

The prominent controversy of the period now treated of, was on the question of the authority of the Church, in matters of worship and of discipline, not provided for by Holy Scripture. On the one side, there was denial of such authority; while on the other side insubordination to it was pronounced to be schism. In favor of the authority in question, the work prominently recommended to the student, is that of Richard Hooker.

As here described was the state of mind of the increased number of dissentients from the Church, gradually changing the name of Puritans for that of Presbyterians; when there took place the succession of the House of Stuart. What immensely aggravated the existing evil was, that this family brought with them to the throne, principles subversive of the rights incorporated with the English Constitution. Those rights had been often violated by the preceding races of kings, but never denied by them; so as to resolve parliamentary privilege and the security of individuals, into royal will and pleasure. This trait of character may be seen in the marks which it has left, over the whole of the ignoble reign of James the First; but it will be more to our purpose, to descend to that of his unfortunate son.

That this prince was conscientiously persuaded of the rectitude of his maxims of government, is a concession not to be denied to him: which, however, aggravated the dangers to be apprehended from his unconstitutional prepossessions. Let it be sufficient to appeal for the truth of this, to the history of the Earl of Clarendon—a work undertaken on the suggestion of the king; and in which there is all along an endeavor, not affected to be concealed, to put the best construction on his acts. Of that work, it is but to read the first book, in order to perceive that the king never hesitated, when it would further his views, to stretch his prerogative beyond the limits of the laws, and even to exercise his acknowledged authority, in such ways as were very oppressive to a great proportion of his subjects. This happened when there was a rising spirit of liberty, conducted by men of consummate ability, who took occasion from the errors of the crown, to guard against them by restraints, until then unknown.

Mr. Hume has been very partial to this king, in narrating the first of his quarrels with his parliaments. In the beginning of his reign, the historian severely censures the smallness of the supply for the carrying on of a war, begun at the instance of the last Parliament of the reign that had preceded. But there is kept out of view the deception which produced the measure, in the acount given of certain transactions in Spain. This had been related by Mr. Hume himself, not many pages before. The nation had become aware of the falsehoods imposed on them by an unprincipled favorite, under the sanction of the then Prince of Wales. The king was aware of the deception, and afflicted by it; but had not a sufficiency of energy to be opposed to his favorite subject, and to his son.

In regard to the unconstitutional principles, both of the king and of the prince, they may be seen stated with partiality by Mr. Hume; but more at large and reasoned from, in the impartial history of Rapin. On the principle of "Obsta Principiis," it is due to historic truth, to form a just estimate of the origin of troubles which had so unjust and so melancholy an issue on the fortunes of a prince, possessed of virtues qualifying, as Mr. Hume remarks, for any throne, under which the limits of royal power, and the extent of popular privilege, were sufficiently established and acknowledged.

It is not from inclination, that so much has been said of civil concerns; but because they became so combined with the spiritual, as that a separation between them is impossible. Some of the most prominent of the higher clergy, took so zealous a part in sustaining the most indefensible pretensions of the royal authority; and were, on that account, so patronised and promoted by the court, as could not but lessen the Church in the popular estimation. Of those divines, the most conspicuous was Archbishop Laud; who was certainly honest in his opinions; but by his intemperate zeal for them, and by his concurrence in the severe punishments of the Star-Chamber, may be thought to have contributed as much as any individual, to the downfall of the Church. For the ground of this opinion, let there be again a reference to the aforesaid work of Lord Clarendon. It is not that his lordship presents any such position. On the contrary, he manifests a personal regard for the Archbishop, and offers the most plausible palliatives of his conduct. But he could not make an honest recital of facts, without laying a foundation for the inference.

This prelate has been accused of a leaning to Popery. There needs to be no stronger disproof of it, than that his treatise against Fisher, the Jesuit, was esteemed the best work of the day on the subject. But how far his extraordinary zeal for unimportant ceremonies, and still more, his obtruding of ceremonies not warranted by the institutions of the Church, may have had an indirect tendency to Popery, it is difficult to determine.

Whatever may have been his faults, in the character either of a civil or an ecclesiastical judge, they fall short of the want alike of justice and of mercy, in the treatment received by him at his trial; which displayed a malignity of spirit that pursued him even on the scaffold.

As to the king—from the moment of his passing of the act, rendering the Parliament indissoluble but by their own vote, with other acts passed about the same time, all the grievances were redressed; he was dependent for revenue on the Parliament; and there was no further ground of contest, except for the overthrow of the Church, and for the establishment of the Presbyterian discipline and worship; objects which would never have been accomplished by a fair representation of the people in Parliament. While the student, in the civil line will perceive how by a sudden transition the loudest declaimers for popular rights, when they have become possessed of the power, can govern without any evidence of the will of the people in their favor, he will perceive in the ecclesiastical concerns of the day, that the most specious pleas for indulgence to scrupulous consciences, may be superseded, in the same persons, by the most intolerant expedients for the suppressing of dissent.

As for the real characters of the men, who succeeded to the livings of the ejected clergy, it may be difficult to refer to sources of sufficient impartiality. If Daniel Neale should be relied on, they were generally possessed of real piety, and of a sufficiency of learning; some of them being eminently learned. On the other hand, if Dr. Peter Heylin, and the like to him, should be taken as the standard, whatever may have been the merits of some among them, the general complexion of their characters was stained by hypocrisy; and, in many instances, were made contemptible by extreme ignorance. It is probable, that the truth lies between the two extremes of representation. But it seems impossible not to yield a degree of credit to the description given by Milton, of the established ministers of his day. Of the two parties into which the Parliamentarians became divided, who were the Presbyterians and the Independents, Milton had sided with the latter. On this account, there should be some deduction from the weight of his testimony. But when he describes the then holders and seekers of parishes, as governed generally by a voracious appetite for gain, and especially as enjoying pluralities, and favoring other abuses, for which they had so long inveighed against the clergy of the former establishment, he had too much reputation at stake, to admit of the supposition of a tissue of falsehoods. What he has said to this purpose, is in a treatise professedly written for the getting rid of what he called a hireling clergy. The treatise is exceptionable on an account independent of the present question; tending to degrade the clerical character, in the measure of learning held by Milton to be sufficient for engaging in it.

So far as the assembly of the Westminster divines were a sample of the body in which they were prominent, there are opposite accounts. Lord Clarendon describes them, in a way by no means entitling them to respect. On the other hand, Mr. Baxter, who must have known them personally, represents them as generally pious and well informed. Each of these authors wrote at a time when there were living witnesses of the truth or of the falsehood of their testimonies. Each had his prepossessions; and perhaps the truth of the case lies in a medium between them.

During the whole of the time reviewed, and subsequently, there continued the controversy concerning the right of the Church to institute ordinances not expressly contained in Holy Scripture. To him who now writes, it has always appeared an inconsistency, that the men who had maintained the negative of the question, found themselves at liberty to prescribe to the Church a Confession of Faith and a Directory of Worship. The same men thought it not to be endured, that certain days should be appointed for the annual celebration of the birth, the crucifixion, and the resurrection of the Saviour; with other events held in veneration by the Church, from times precedent to Popery; and yet, could unhesitatingly ordain a monthly fast, for purposes evidently suited to local politics. For the bearings of the subject generally, the student is again referred to the immortal work of Hooker; but is reminded, that there is a difference between the question of right and that of moderation in the exercise of it; and that there is in human nature a propensity to carry power to an extreme.

To be continued.